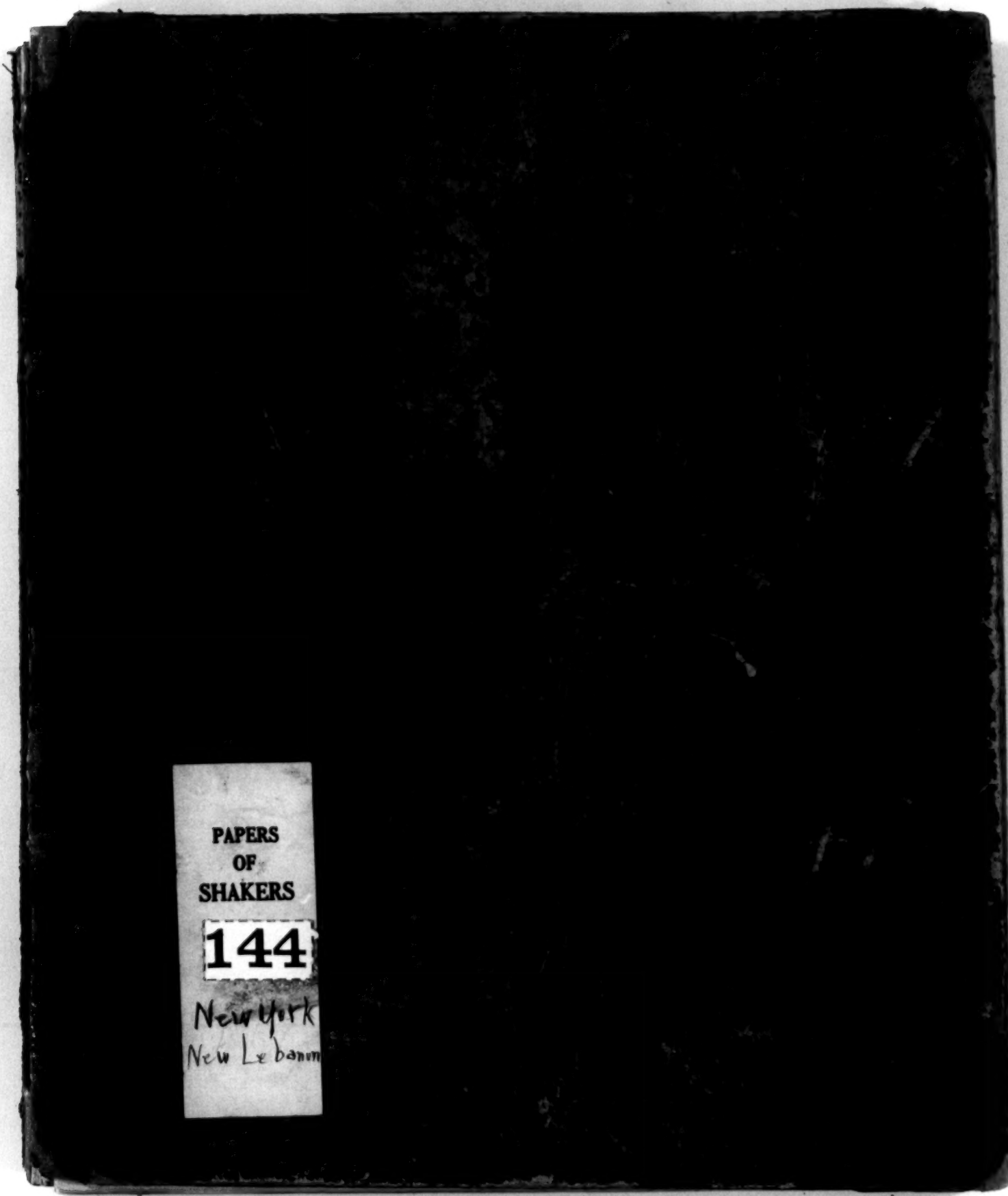
PAPERS
OF
SHAKERS
144
New York
New Lebanon

1 Writ by Hiram Rude

New Lebanon December 12th 1839

Dear friend E H Chapens

I call you dear friend altho you never heard of me, nor I you untill I saw a sermon you preached on sabath morning, february 6th 1839 The text being Ezekiel 18. ch. 31, verse. Make you a new heart and a new spirit. The manner in which you treat the subject being so congenial to my own understanding, I could not forbear forming some acquaintance with you by correspondence.

That this is a necessary work (Making a new heart & a new spirit) suited to all classes of mankind I have no doubt. For we find by exprience that the heart of man is deceitful above all things and desperately wicked who can know it. Therefore it becomes necessary that it should be wholy changed from its present condition before mankind can be admited to enjoy that high state of felicity to which many aspire. A new Haven and a new Earth the Holy City New-Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men and he will dwell with them, and they

shall be his people, and God himself shall be with them, and be their God.

That there must be a radical change, is evident before God can take up his abode with any people. "But he that overcometh shall inherit all things and I will be his God and he shall be my son."

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. For there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie

"For strait is the gate and narrow is the way which leadeth unto life and few there be that find it." "Verily, verily, I say unto thee except a man be born again he cannot see the kingdom of God."

From these few scriptures, we may draw the inference that it is a good and necessary work, and not only so but a work that cannot be dispensed with or treated lightly if we enter the kingdom of heaven.

But you set forth the subject most beautifully. Urging souls to quit their speculations, and useless theorizing, and be in earnest, and work for good ends, and

purposes, and be workers together with God. Not expecting God will do every thing for us. He has put the means into our hands we must be faithful to improve the talents committed to our charge, in order to be accepted and commended to the joy of our Lord.

Through the theories of men the faith and truth of the gospel of Christ is overthrown, and its simplicity wholy set at naught, and turned into something very mysterious, like to the doctrine of foreordination, and justification, by the merits of Christ, and the Lords supper, and much of such vain reasonings, and inconsistances.

While they neglect the more important work of puting off the old man with his deeds, and puting on the Lord Jesus Christ a quickning spirit; and working out their salvation with fear and trembling.

Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity: 2. Tim, 2, ch, 19, verse. Which is one with saying that departing from iniquity is the seal by which God knows his servents. And I believe it is truely so; that they that break off their sins by righteousness are the diamonds and jewels of his kingdom.

Let us seperate between the precious and the vile and by that means establish in what part of our natures the spirit of iniquity doth rest. Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth and shall distroy with the brightnefs of his coming.

And the Lord God commanded the man saying: of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil; thou shalt not eat of it: for in the day thou eatest there of, thou shalt surely die: But we soon find an influance (called the serpent) tempting the woman and saying, thou shalt not surely die. For God doth know that in the day thou eatest there of then shall your eyes be opened, and ye shall be as gods knowing good and evil. And when the ~~the~~ woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise she took of the fruit thereof and did eat and gave to her husband with her and he did eat.

What was the result? Their eyes were opened indeed but what did they see? They saw their shameful nakedness and to cover themselves, they sewed figleaves together and made aprons; but it seems they did not put them upon the mouth or hand (which is said by some plucked and ate

the fruit) but on the organs which were used in the transgression
Where the shame rested and the curse fell. If we should bruise the
~~praise~~ foot we would not anoint the hand, but would apply
the ~~cordial~~ ointment to the part wounded. And shall we not judge that
God who created the heavens and the earth and all the wonders
therein, to be as wise as man the work of his own hands. This
same God said unto the woman. I will greatly multiply thy
thy sorrow and thy conception and in sorrow thou shalt bring
forth children: Thy desire shall be to thy husband and he
shall rule over thee. Which punishment plainly dem=
onstrates the exact nature of the crime.

Here was the begining of that old and corrupt and deceitful
heart which the prophet Jeremiah complains of, and the
prophet Ezekiel desires to have changed. This was the
first fault God found with mankind. And in all his dealings
with men, that identical thing has been the ground of complaint
from that time intill the present day. As we may find
by following on through the record of the scriptures.

For example, in the days of Noah when men began
to multiply, and daughters were born unto them. The
sons of God saw the daughters of men, that they were fair
and took them wives of all which they chose. For this
the Lord said, my spirit shall not always strive with

man, for that he is also flesh yet his days shall be a hundred and twenty years. And God saw that the wickedness of man was great in the earth, and the imagination of his heart was only evil continually. And God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth but Noah. Noah was a just man and perfect in his generation, and walked with God. And by taking up his cross five hundred years before he mediated with the works of generation; and then only for the purpose of begeting his offspring. He was saved from the flood being a preacher of righteousness: while God brought in the flood upon the whole world of the ungodly.

From these scriptures we may gather the idea that the old heart is the disposition to look at the fair daughters of men with lascivious eyes, and hence the imagination of the thoughts of his heart was only evil continually; to corrupt the way of all flesh upon the earth, and fill it with violence and bloodshed

This was the condition of mankind in the days of Noah marrying whomsoever they pleased, and puting no restraint upon those passions which are subject to no law either of God or man; and making the marriage condition the hot bed and theater of licentiousness, to corrupt their way upo

the earth: and as you know is the condition of mankind at the present day, both professor and profane.

Christ in speaking of his second coming said it should be the condition of the world at his second advent. Verily I say unto you this generation (work) shall not pass away till all these things be fulfilled, Heaven and earth shall pass away but my words shall not pass away. But as the days of Noah were so shall also the coming of the son of man be. For as in the days that were before the flood: they were eating and drinking, marrying and given in marriage; untill the day that Noah entered into the ark and knew not untill the flood came and took them all away. So shall also the coming of the son of man be.

If God has chosen such a time as the above description to send the Christ spirit to earth again. Who is able to say that the signs are not right for this long looked and prayed hoped for manifestation

As it has been stated by Paul, that the foundation of God standeth sure and I believe it to be broad enough not to capsize; tho he deal with mankind as a wathful Parent doth with his children. Hitherto too God has carried on his work without the consent of mankind. And we may judge by what has been: that he will continue to do so for

to come. time Tho he bring in the second coming of Christ contrary to the present expectation of modern professors. Yet it is not more so than his first appearing was to the jews; or the requirements of the law was to Moses and the children of Israel or the sign of the covanat of circumcision was to Abraham. For every male that was not circumcized in the flesh of his foreskin was cut of from Gods people: whether born in his house or bought with his money. Tho this seems like rash doings, yet there was no alternative, while the circumcising knife was making its gyrations: it was doubtless mortifying to Abrahamns carnal nature; while it prescribed to him the final cuting off of all his carnal desires pertaining to the gratification of his flesh. For it was but a token or type of the true covanant of the circumcision of heart that was brought to light by the gospel of Christ, which require a man to hate Father, Mother, wife, and children, breatheren, and sisters, Yea and his own life also. i.e. carnal life with all its carnal ties and relations or connections. Such ties and relations as constitute and make a Father or Mother were those to be hated and not the persons

As God turned man out of the garden of Eden, and placed cheribims and a flaming sword to guard the way of the tree of life; for his chastisement. And also drowned the old world to

show man his powerful wrath against the fleshly lusts of men to cause them to fear to transgress. And tho it may have answered well for a season, yet the old heart whose imaginations were only evil continually being left whole; they soon began to wax worse and worse.

Therefore in his darkened state it became necessary (for man's good) to begin to work on his living soul. By signs and symbols: that he might not pass beyond his divine aid and be wholy lost forever. And among those signs is the covanant of circumcision. Where is again manifested Gods hot displeasure against this insatiable nature of lust which was placed in the hearts of men, through the insinuations of the serpent But the axe is now struck at the root of the tree, that every tree that bringeth not forth good fruit may be hewn down and cast in the fire.

That the sign of circumcision might be perfect: it was applied to the root and fountain of evil, or on those parts on which Adam put the apron. That we might not be mistaken as to what part of our natures the displeasure of God rested: and justly. For this nature of of lust, which has caused mankind to corrupt the way of all flesh upon the earth is the sink of the bottomless pit in which men have been sinking deeper and

deeper ever since the sons of God saw that the daughters of men were fair and took them wives of all which they chose who bear children unto them. Which became mighty men of renown, and filled the earth with violence for the imagination of his heart (the old heart) was only evil continually. Therefore he corrupted his away upon the earth. Hence the apostle says; From whence come wars and fightings; come they not hence even of your lusts that war in your members.

As I have already stated that every new era and manifestation from God to man That he faulted him for his except in the works of the flesh. See Exodus 19 ch Here we see that when God gave to Israel the oracles the peoples must be purified and sanctified and kept from their wives lest the Lord break through upon them and many of them perish. Also Read Leviticus, 12, and 15, chapters. Where we find that the law considered all the works of the flesh even that of the most lawful kind an unclean thing, and those who were defiled in the most faultless maner, were shut out of the congregation and considered unclean till the evening. And many other places show the uncleanness of this lustful nature, Tho it is highly esteemed among men Yet it is an abomination in the sight of God: in its

present perverted states.

In looking at the present violated use of this sorded nature I wonder why men of sound minds do not see the taint, that all flesh is under, which follow its influence; and by their own experiance be warned to flee youthful lusts. And touch not, tast not, handle not those things which perish with the using" which cause a blast and death to rest upon the soul.

For every well balanced mind who are informed in respect to the present depraved condition of mankind will say that the disease engendered by the indulgence of fleshly lusts are more distructive than all other maladies which afflict the human family. (So says scientific men)

Parent Duchatelet, spent eight years and wrote two vol., on the subject. (He says of syphilis)

I fear no contradiction in saying, that the disasters it occasions, exceed the ravages which from time to time have been caused by all the pestilence which have ever carried terror into society. In our modern civilization. Innocents and virtue the most pure, are not safe from its infections, but hired nurses virtuous wives, and even infants at the breast, are every year cruelly attacked.

Ernest Legrouve in his moral history of woman. He says:

One fact has always struck and pained me. All the virtues that are cultivated in yong girls all the opportunities of education that are afforded them, have for their object—Marriage, that is to say, the husband. In her we see and educate only the future wife. Her present developement is a means and not an end.

Professor S. B. Brittan of New York. Says Thousand of embryotic forms of humanity are every year distroyed by professional men and methods. Those who posess wealth and influence, and whose intellectual culture, may have obscured the moral faculties are often the first to shrink from the most solemn responsibilities and they have not been the last to pollute their souls by the foul sin of fœticide, now so prevalent even among the polite and professedly pious circles of modern society. × × ×

Consumption, scrofula, insanity and other frightful maladies are known to be congenital diseases in many families, and by an irresistable law these evils are transmitted from one generation to an other. Disease posions the current of vitality; The blood of nations is corrupted,

and death is mirrored in the very fountain of this vitiated life xxx

They are not common offenders against humanity & heaven, who legalize great wrongs, and make iniquity respectable, who polish the chains of low desire and gild the souls dungion who worse than all lead foul lust and secret crime too the baptism and the altar.

Nay, such are not vulgar sinners nor will an ordinary atonement suffice for these; a righteous retribution will doubtless banish them from heaven, and leave them to wander afar untill like the lost Peri they move the crystal bars of Paradise by tears of penitence.

If mankind had kept the order of nature in those things, and had not listend to the serpents craft They would undoubtedly have propagated their species and would have been accepted as Noah was who was perfect in his generation. If they had been obedient to the order of nature they might have lived without being harrassed with those desires which never have enough. And also would have felt the union and blesing of God appropriate to that order. In this state they would not have been regenerated souls under the order of grace

Nor like the sample seen upon the mount an hundred forty and four thousand, who followed the lamb whither soever he goeth; who were not defiled with women. But would have been merely a natural beings fulfilling the order of nature only.

But since man has violated his nature and recieved the bane of the serpent, he has made his lust his god and by the abundance of homage which he has given to his Idle (god) it has become the vortex of every crime & abomination, and the mystery of iniquity; which has seperated betweeen him and the God of heaven, and hid his blessings from him. Awful state!!

Paul saw this; and protested that in his flesh dwelleth no good things: i.e. while he was carnal sold under sin: and as the law which was holy just and good, enlightened his eyes to see the sink of corruption to which he was a slave. Without power to free his soul from its bands. And being draged along contrary to his own moral light: he cries out in the anguish of his soul, O!! Wretched man that I am who shall deliver me from the body of this death. The revelation of Christ opens away for his poor suffering soul. For he says. I thank God through Jesus Crist our Lord (that) there is therefore now no

condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin (that is, on the account of the evil influence and affects the gratification of the lust of the flesh had upon mankind) condemned sin in the flesh (root and branch) that the righteous of the law might be fulfilled in us. Who walk not after the flesh but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be. So then, they that are in the flesh cannot please God.

Therefore they that live in the works of generation have never taken the first step in the work of regeneration as they two are exactly contrary one to the other. To make a new heart and a new spirit is to change our motives and desires. Paul says. I would have you without

carefulness. He that is unmarried careth for the things of the Lord how he may please the Lord. But he that is married careth for the things that are of the world, how he may please his wife

As the life of self denial was the criterion by which Paul judged the character of a good believer in his day. Why should we not judge by the same rule? And so decide who it is that have made themselves a new heart and a new spirit

Is it not those who have forsaken the flesh, and all its corrupt desires and lusts to follow Christ in the regeneration and have put off the old man with his deeds, and who are daily becoming more pure of heart, and consiquently more fit to join that number which John saw on the Mount: who follow the Lamb whithersoever he goeth, who are not defiled with women?

As God promised in the beginning when man first fell from the order of nature, that the womans seed should bruise the serpents head. And as Christ Jesus is acknowledged to be the seed of the woman throughout Christendom which was promised should bruise the serpents head. The question arises How did he bruise it? Was it not by denying that nature which our first Parents recieved under the influence of the serpent? With the flattering

idea that they should be as gods ~~knowing good and~~ creating their own likeness; and by that means extend their knowledge so as to beable to comprehend good and evil. But Jesus on whom the Christ spirit decended was not like them. For when the devil tried his pranks on him. He took him up into an exceeding high mountain, and showeth him all the Kingdoms of the world and the glory of them, and saith unto him. All these things will I give unto the, if thou wilt fall down & worship me. Then saith Jesus unto him. Get the hence satan: for it is writen. Thou shalt worship the Lord thy God, and him only shalt thou serve:

This seams to be only the begining of the contest. For his testimony against evil was quick and powerful, and sharper than any two edged sword piercing events the dividing asunder of soul and spirit and of the joints and the marrow and is a discerner of the thoughts and intents of the heart. And this testimony and contest with satan: brought the condition of things which the prophet Zecharish spake should come. And the land shall morn, every family apart the family of the house of david apart and their wives apart; the family of the house of Nathan apart and their wives apart; the family of the house of

Levi apart and their wives apart; the family of the house of Shimei apart and their wives apart. All the families that remain apart and their wives apart For Jesus saith. Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his Farther, and the daughter against her Mother and the daughter-in-law against her Mother-in-law. A mans foes shall be they of his own household. He that loveth Father or Mother more than me, is not worthy of me: And he that loveth son or daughter more than me is not worthy of me. He that taket not his cross and followeth after me is not worthy of me. He that findeth his (carnal) life shall loose it (spiritual life). He that looseth his (carnal) life for my sake shaill find it (his spiritual life)

What could be more conducive to dissension and variance in families than for one two or more of a family to renounce the intire work of generation and set out in the regeneration, the true work of making a new heart and a new spirit. And begin in reality to live righteously and soberly in this present wicked world.

But I will add to these sayings a few more. Ye have heard that it hath been said by them of old time. Thou shalt

not commit adultery. But I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. Now, I say if our eyes offend in in this matter, it would be more proffitable for us to shut them up and not look with lasceivious eyes than to look, and so loose our redemtion and privilege with the pure and holy. A good tree cannot bringforth evil fruit. If the nature of the flesh is good from whence comes the corruption that is entailed there too, and wherefore is the necesity of so many restraints imposed upon it by divine revelation. Nay verily it is an evil tree that bringeth forth corrupt fruit. And therefore the Lord hath declared a consumtion upon all flesh and of course the ax of eternal truth will cut it down, and cast it into the fire and will consume it with the brightnes of his coming.

Jesus in answering the Sadducees said. The children of this world marry and are given in marriage. But they which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage. Neither can they die any more: for they are equil unto the angels, and are the children of God being the children of the resurrection.

Perhaps you will say the resurrection does not commence in this world, but in the world of spirits If so wherefore did Jesus say I am the resurrection, placing his words in the present tense, while he was yet in this world. If he is the resurrection as he says, and we his disciples, and one with Christ and God. (As he said) That they may be one, as thou Father art in me, and I in thee, that they may also be one in us, that the world may believe that thou hast sent me. Then it follows that we are in the resurrection in this world, that is if we are in Christ, and are one with him. (As the apostle John says) Herein is our love made perfect that we may have boldness in the day of judgment <u>because as he is so are we in this world</u>

But I dare not and will not discuss the subject of the resurrection at this time; lest I should weary you Having already overreached the limits of a common letter; and I feel the more concerned as you are an intire stranger. For I should be very sorry to wound you by crouding my thoughts upon you in too great abundance. So I will mention a few places more and close: But will first say by way of an apology that it has been my labor to be brief as possible A full exposition of the subject of making a new heart and a new spirit would require a far more elaborate

production than I have given in these few sheets.

A part of the answer which Jesus gave to the Pharisees will not be amiss here. His disciples say unto him if the case of the man be so with his wife it is not good to marry. But he said unto them. All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which are so born from their Mothers womb: and there are some eunuchs which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heavens sake. He that is able to receive it let him recieve it

Add to this the words of the prophet Esaiah. Neither let the eunuch say behold I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabaths and choose the things that please me and take hold of my covenant. Even unto them will I give in my house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name that shall not be cut off!

Now as I have abundantly proved, that the sin and wickedness of mankind is in the works of the flesh: and that it is as his fall and first transgression; and the fault which God found against him, by the spirit of revelation

from time to time, from the very begining. And as it is promised and reveated through chosen instruments by the spirit of God. That unto them that look for him (Christ) shall he appear the second time without sin unto salvation. Therfore, of necesity, in his second advent there must be a total anihilation of the works of the flesh in order to fulfill the promise

Tho I have come far short of including all the scriptureal testimony on this subject. Yet I think there has been sofficient to declare my understanding in respect to making a new heart and a new spirit.

Not having the advantage of liberal education I must beg your charity, for I have not writen to you to show my literary ablety. But out of a pure heart, to speak the truth as I have learned it. For it (truth) hath made me free from the bondage of sin through obedience to its precepts

It may be interesting to you to know something of me. I live with a people who call themselves believers in the second appearing of Christ. Who make to themselves a new heart and a new spirit; by changing their persuits and motives. Who like Paul; find no good thing in their flesh. And hence they walk not after the flesh but after the spirit: and crucify the flesh with

its affections and lusts. And therefore they are not of this world, being chosen out of the world a peculiar people unto God— Rising in newness of life by the resurrection power of God and Christ.

Come and see us for we have evidences of this that we cannot write upon paper: for the letter killeth but the spirit maketh alive. And not only come and see but join the band who are making to themselves a new heart and a pure one so fare well and receive my love and hearty prayers for your success in obtaining a new heart and a new spirit to come before the judgement seat of Christ.

Hiram Rude

Your hearty friend in the cause of truth.

To E.H. Chapin.

A letter writen to the Harmonits soon after I visited them.

New Lebanon Columbia Co. N. Y.
September second, 1836.
Bro Baker and Jacob Henrici
of the acconomy society

I have a desire to write a few lines to strengthen the tie of friendship which I feel is all ready began between your and our people. According to the proverb. Birds of a feather flock together. And why not we seeing the principal feathers of our plumage are nearly of one sort? If I understand your history, the spirit awaken you as a people, in 1806, showing you the corruptness of the fallen nature of man. Especially that nature of lust which all mankind have recieved from their forefathers even the old man with his deeds.

As paul said Col 3rd ch. 5th to 10 verse And ye do mortify your members, which are upon the earth, fornication, uncleanness, inordinate evil concupiscence, and covetousness, which is Idolatry: For which things sake, the wrath of God cometh on the children of disobedience. In which we all walked cometime

when we lived in them. But we (and you also) have put of all these: anger, wrath, malice, blasphemy, filthy communication out of our mouths: And lie not to one annother seeing we have put off the old man with his deeds. And have put on the new man, which is renewed in knowledge after the image of him that created him.

You also testify that you honestly confess all the workings of this corrupt nature, in body and mind, before a witness or fellow man, and by this means do recieve power from Christ, to keep yourselves from all sinful ways and actions: and really live soberly righteously and Godly, in this present wicked world.

Now brethren these things which I have stated is the very condition of the true hearted shaker

We have had, and still possess the same light of God, which shows us the awful corruptness, and sinfulness, of our natures, and which awakens us to see and to feel the necessity of freely and honestly confessing before a witness or fellow mortal, every thing that we know to be wrong. And through this channel have received the spirit of Christ, which saves us from all sin

Now it appears that you recieved this holy power which awakened you through immediate inspiration from the spirit world; and not by any mortal agency. If I understand you right. In the time of this awakening, it was the general impression that you would see Christ walk the streets of harmony in person.

Brethren bear with me while I narrate to you the manner in which our ancesters recieved this power and holy faith. From the year 1777 to 1780, there was a great revival of religion. Previous to this time God had given this holy faith to a certain woman, with a gift of visions and the discerning of the thoughts and the intentions of the hearts of mankind. The subjects of this revival waxted into a state of prayer and supplication and often would exclaim! O Lord Come quickly!!

Besides it was their leeding impression that Christ was about to make his second appearing

In 1780 two of these new lights or revivalest recieved information about this perculiar woman; and went to see her, for the purpose of finding out what her character, and religious principles were.

They found a small band of souls with her who were blest with the gift of tongues seeing of spirits and in fine all the apostolick gifts were among them. This strange woman whom we call Mother. Was able to reveal to them the secret workings of their corrupt nature, and expose it and them, and bring all their dark works to the light of day.

This searching power set that same spirit to work that appeared in the woman of Samaria. (When she said) Come see a man that told me all that ever I did! Is not this the Christ? So these men went home saying Come see a woman that told all that ever we did!! Is not Christs spirit come again? So many others went to see her, and could say with the people of Samaria We believe not because of your words for we have heard and seen for ourselves.

She taught souls, that they must confess all their dark works, and every secret device or abomination right every wrong, pay all their just debts, repent of all their past sins, and forgive others as they desired to be forgiven. Also that they must humble themselves before God.

She further testified if they did these things that God would be gracious and merciful to forgive

them. And if they continued ~~to walk in the spirit~~ to walk in this spirit of repentance, that they would be clothed with the divine power, and that they should burst forth with exceding great joy, in songs and in the dances of them that make merry.

Now perhaps you will ask, why do you dance? Why after a soul has gone through this work of confession and repentance, After a season. He finds that he is released from all that guilt and condemnation which he formerly labored under. He feels that every obtickle is taken away from between him and his fellow man and he is now at liberty to follow peace with all men, and holiness without which no man shall see the Lord. Heb. ch. 12 verse 14th. And as the prophet Isaiah said. Behold the Lords hand is not shortened that it cannot save, neithe his ear heavy that it cannot hear. Then they behold that their former works of iniquity and sin, formed the seperation between them and God. Which is now by true repentance perfectly removed, And according to the promise given by Mother, they joy ~~with~~ with exceeding great joy. This is not all. They see they have put off the old man with his

deeds, and are now able to put on the Lord Jesus Christ and make no provision for the flesh to fulfil the lust there of.

Again they discover new motives formed in them, to watch and pray lest they enter into temtations and that they may posses a full determination, to take up an everlasting crose against those things which had led into trouble. Who breathren; After souls receive such a change of condition can blame them; if they should breakforth into singings and dancing? Jesus said: Except ye be born again, ye cannot enter into the kingdom of heaven. But here we find souls entering into a new and spiritual birth. As was stated before. The souls that enters fully into this work: recieve a new condition and relation to God, new motives and resolutions for future life. Through what medium is this all brought about? Why!! Through the medium of a Mother. And did ever one hear of a childs being born without a Mother? I trust not

Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death. Ro. 6. ch. 3. to 5, and 8. And again. For if we have been planted together in the likeness of his death we shall be also in the likeness

of his resurrection. Now if we be dead with Christ, we believe we shall also live with him.

Brethren; if yo live the life that you say you do (of which I have no doubt) you are planted in the death of Christ and also are now rising in newness of life, in his resurrection. Rejoice rejoice and be exceeding glad, for as you are tasting of the path of Christ in your life. So in the same ratio you are rising in his resurrection. For as souls die to sin, they must of course, live to God and Christ. For as we read Christ and belial cannot dwell together. And as there is but the two principles one or the other must have possession of the soul at all times. So it is writen Whosoever abideth in him, sineth not. Whosoever sineth hath not seen him. Little children let no man deciave you; he that doeth righteousness is righteous even as he is righteous. Jo. 3. ch. 6,7, verse, Read the ch.

So brethren when you look upon each other, and see each clothed with good works the works of righteousness then say you, in your hearts herein is the fulfilment of our prophecy that Christ should walk the streets of Harmony. For his name shall be called Jesus, for he shall save his people from their sins. If we be

you are saved from sin, the object of his manifestation has taken affect in you and his purpose is accomplished.

Again. Know ye not that ye are the temple of God and that the spirit of God dwelleth in you. 1 Cor. 3. ch. 16. verse. Ro. 8. ch. 9. verse. But you are not in the flesh, but in the spirit; if so be the spirit of God dwell in you Now if any man have not the spirit of Christ he is none of his. There seams to be no halfway place we are all Christs or the devils. Therefore if any man be in Christ he is a new creature.

Now I will say that it is impossible for a soul to take up a daily cross and follow Christ in the regeneration, and still remain the same old selfish corrupt creature. For said Jesus I am the resurrection and the life. That is the life that he taught souls to live would bring them into him or into his spirit. And then if he is the resurrection according to his testimony of himself souls that come into his spirit must live his life. And therefore of necessity they must come into the resurrection. And so live with Christ and rise with him from all carnal corruptions day by day as they increase in newness of life.

To me it does not seem so essential how a good

thing is performed, only so it is realy done. But of the two maners of recieving the saving influence; I think one way far the most legitimate, seeing all living are born into the world through the meddium of a woman. For the invisable things of him from the creation of the world are clearly seen and known being understood by the things that are made, even his eternal power and Godhead. So that they are without excuse. If so. What was said at the first creation of the world? And God said let us make man in our image after our likeness. So God created man in his own image in the image of God created he him, male and female created he them

As Paul declares that the invisible things of him, from the creation of the world are clearly seen being understood by the thing which are made even his eternal power and Godhead. How do we see the creation? In what form? We see all livings made from the beginning male and female: representing the prototipe power and Wisdom. When God said, let us make man Who did he speak to? Why, to Holy and eternal Wisdom. (It is so in my understanding) For I believe the testimony she gives of her self

While as yet he had not made the earth, nor the fields, nor the heighest parts of the dust of the world; when he prepared the heavens I was there: when he set a compass upon the face of the depths, When he established the clouds above: when he strengthened the fountains of the deep: When he gave the sea his decree that the waters should not pass his commandment: When he appointed the foundation of the earth. Then I was by him as one brought up with him and I was daily his delight rejoicing always before him.

So by holy Wisdom's testimony and our heavenly Father's. At the time of the creation of man: and by the things which they have brought forth: we can see and understand his eternal power and Godhead: or more plainly expressed. The foundation cause of all things. Who created all things in their own image Male and Female

Now by all this I do not wish to stir up any argument but merely thought upon the scriptures which says. All scripture is given by inspiration of God, and is profitable for doctrine for reproof for correction for instruction in righteousness. That the man of God may be perfect: thoroughly furnished unto all good works.

I hope that when I left your place, that it was in full friend ship. And that I did nothing, while I was with you to lessen your love for me. But I can say that my regard for you and your people is greatly enlarged, and I wish it might still grow more, and more, till we become like the dops that flow from the same fountain, or our feathers are all of one kind; or like those who believe that it was the male and female principle that brought forth the heavens and the earth and all that is there in. Who also believe in the Father and Mother of the new creation. And who believe in their legetimate sons and daughters, who keep the commandments of God. Yea and I would be thankful to God that you were incorporated in that body with us.

I have a strong feeling for a company of you to come out here this fall. So does Hannah Dunn the postejo. The Elders, breathren, and sisters, all would feel greatly Honoured for you to pay us a visit. Say six or eight of you. It will not be a long journey, but two days ride Come by Philadelphia, then to New York, from thence to Hudson. Then east thirty miles to Canaan depo. Pleas send me a few line on the

receipt of this, if consistent with your precious time. Especially if you intend to come, informing me when you will be at the depo. And I will be there with a team to pilot you home. I should be much pleased to have the privilege to repay the kindness we received at your place.

Hannah Dunn sends you her love. So farewell and receive my love. And the love of the Elders brethren and sisters. And so God bless you in well doings.

Hiram Rude.

The following is a letter writen by R. L. Baker, the leader of the Harmony society; to me, in answer to the one above.

Economy Beaver County Penn. Jan. 1839

Hiram Rude

Dear friend! your letter dated second of september last which you call a few lines covering two sheets of large letter paper came to hand in due time: This letter had bad luck on the way, for it was wet and so much soiled by a tan yellow substance that many parts of it were and are still illegible to this day of which we are sorry. Our long silence may appear as a neglect or a coolness on our part toward you, but it is not so, and we do not wish you to consider it so. Since the arival of your leter much business prefsed on the two trustees here. One troublesome item, was the preparation for a law suit we had pending in the supreme cort of the united States, at the city of Washington, which would be tried in decamber where one of us had to attend personally. Accordingly this suit was reached argued and decided in our favour, as you may have seen in the pulick prints.

The jidgement of the circuit court of the united States at Pittburg against our Society was reversed at Washington with cost and the complainants bill dismissed. The principle points gained and now

legally established by the highest tribunal in the U. S. are as follows. Our article of association or contract with each other, provides that a member of our society is entitled to a general maintainance during life. No wages for labor nor division of property ever being admissible. A seceder is to get a donation in money and goods to such an amount as the superintendent in his judgement may deem proper

Now the complainant in this case Joshua Nettrich was a party to said contract for twenty seven years. When in 1846 he became dissatisfied, declared his intention to leave. And recieved some goods and two hundred dollars in cash for which he gave a receipt of the following import, to wit. "To day this 18th day of june, 1846. I have withdrawn myself from the Harmony society and ceased to be a member there of and have received from George Rapp Two Hundred dollars as a donation agreeable to contract signed. J. N.

Now the court below not being clear of prejudice against us, made very light of the receipt and called it insaficient. While the supreme court consisting of nine judges pronounced it not only adequate as a receipt but pronounced it to be a contract of desolution between

the complainant and the Society; and put an end to his case as it should be Our article and receipt founded on them being now thus established it gives our society great satisfaction, and as we hope a permanant relief not only from this case which lasted seven years and five months, but from other attacks which were contemplated in case this had gone against us. This vexatious suit now being ended as well as the business of the old year wound up we can now take to the room this cold weather and make reply to letters of the nature of the few line you were pleased to send us in september last. By which we are again reminded of the similarity in most things between your society and that of ours. Indeed the true way of conversion and of regeneration should be the same every where. It must be founded on a full conviction of our fallen and corrupt natures, and on the knowledge of having sined against the conscience, against God and against man. This must lead to a full confession, to repentance and penitence as well as to a firm belief in the full attonement of the redeemer, by which all the old rubish is cleared away, and a spiritual infant is added to the church; who take him in charge for the practical advancement in works and faith necessary for

the perfection and satisfaction of a follower of Christ.

And where will this following of Christ lead to? Answer To that state of elevation to which man was first created, Namely. To the image of God, and to the dominion of creation. Ch. 1 v 26 and 27. Nothing short of this perfection can be the true aim of the children of God; who believe in the seed of the promise Gen ch. 3 v. 15. To bruise the whole of the serpents head. The first influence practised on man by the serpents head (or by the evil spirit) was to inflame his imagination in favour of an external help mate.

When he discovered the animals before him to be male and female. Gen, ch 2. v 19 and 20. Just at this juncture the first fall of man took place. by which Adam violated ~~h~~ his own inward sanctuary, and his own female functions; by means of which he could have been (as Gen, 1, ch. v 28 has it) fruitful and multiplied without an external help mate after the order of an hermaphrodite then: and after the order now, see Luke ch 20 v 34 5. and 6. Gen ch. 1. v 31. And God saw every thing that he had made and behold it was very good. ch 2 v 18. God said, it is not good that man should be alone. Now who occasioned this sudden remarkable difference, from good to not good? Certainly not God. Nay it was man who had commited a great violation

not to be mistaken, and which was punished of necesity by a seperation of his half namely, his female attributes.

To amend this grat breach Christ the seed of the woman assumed human nature, and suffered death as an atonement for the sins of the world, and soon after his ascention, the Father accepting the valued sacrifice, the holy spirit emanating from the Father and the son as a comforter was sent to the apostles, Acts ch 2 in a powerful manner, and the church of Christ recieved a sudden and large acquisition and a permanent standard

From that period to the present day the holy spirit manifested it self often, at times more and other times less. Creeds and sects (as you well know) have sprong up in abundance. Perhaps none of them altogether bad and most likely none fully free of eror. Job ch. 4. v. 17, 18, 19. Psalms ch 53. v 2 & 3. Romans, chapter 7. v 22, 23, & 24.

Now for you to say or for any other paty to say we alone are fully right, would be assumeing the attitude of an arbiter against which Christ espresely warns us. Mat ch 7 ve 1 & 2 as well as Paul, Roman ch 14 v 4

What then is to be done to correct eror? Answer. Let every person and every church correct eror as much as possible accoring to the light given by the spirit, and according

to the tenor of their creed freely chosen, for it is clear that God permitted man to exercise his free will, and hence the great veriety of creeds. Here comes in point what Christ said Mat ch. 13 v 24 to 30 Let both grow together untill harvest This harvest we believe to be the coming of Christ whom we expect soon to appear, without fixing any certain time See acts 17. 30. 31 & 32. Ro, 14, v, 14, to es also ch, 19, v 11 to 16 also ch, 1. v 7. also Jude, v 14 & 15. Mat. ch 25. v 31. to 34, Acts, ch 1. v 11,, Luke, ch 21. v. 27. 1 Thes, ch 4. v 15 to 18. The scripture testimony adduced conferning the personal appearance or the second coming of Christ is what we firmly always held too, do now hold to, & shall hold to in time to come.

We hold that Christ will be seen by all, he will not only walk the streets of Harmony but will walk all the streets and all places to judge mankind in righteousness. Seperating error from truth tares from the wheat and bad from good and as zecharia. 14 ch 9 verse has it. And the Lord shall be king over all the earth. In that day shall there be one Lord and his name one Now let all the different denominations of of Christians go to work and try to inforce each their creed, with an eye to be victorious to establish a general unity

that the name of the Lord (or the explination of his word) shall be one. We may say a unity would never be reached in that way. Let the shakers go to work and form all into a unity in their creed. Why at the ratio you have have been increasing Say twenty thousand living and dead, in about eighty years. You would require about four Millions of years to convert a thousand million now livings Will you say this wont do! It will take too long time! so say we too! Therefore if man cannot affect the proper union; it requires the spirit of the Lord to do it. As Ezekiel ch 37 has it to revive the living and the dead. And this we expect from the hand of the Lord.

In coming up we do believe that the perfect after the resurrection of the body, will all be Hermaphrodites Hence a seperate feminality is inadmissable. We have given you the foundation on which we stand supported by scripture. May the holy spirit lead us in the way of truth to a full union in Christ

In regard to what you mention about wisdom. Which name is often found in the old testament. We hold wisdom to be the spirit of Christ before he partook of human nature In our german Bibles Ecle, ch 24 v 4

Wisdom calls herself the word of God. The english in the same chapter, from v 1 to 10 amount to about the same Rev. ch 19 v 1 to 4 is expresly that. Israel in the desert enjoyed the word of God throug. Moses. Gospel of saint John Ch 1 v 1 to 18 has it as full as not to be misunderstood how the children of God are born: where not a word is said of a special Mother. See also Joh, ch, 14. v, 6. Gal, ch 3 v 26 to 29 Eph, ch 4, v, 12 to 15. We hold God the Father as active Christ as passive and the opperation of the spirit as exit of the two As in the days of pentecost God the creator, Christ the restorer and holy spirit the exit of both dwelling in the restored. Therefore we shall as we have done expect all from and through Christ And shall look for his coming.

Our society have always thought well of your people and felt more love and attachment for them than of any other society we know of. Your visit last summer was very welcome. When ever any of you pass on to the west do call and see us. It is more difficult for us to make visits, as but few of us speak english fluently particularly our females. We are not much in a habit of going abroad, and cannot promise a visit for cirtain

Our best love to all your Elders. Particularly to

Hannah Ann the poetess who was here with you.
Accept for yourself our best love and kind regard.

R. L Baker } Trustees
Jacob Henrici }

The following is my answer to R L Baker's letter to me and as it was not my motive to give an aowswer to every Item of his letter but to give my faith and understanding in regard to the sacond appear-ing of Christ in the female and the resurrection I have purposely avoided reciteing his lest I might give an offence and perhaps do more harm than good So I labored to follow my subject to my best under-standing and advantage.

New Lebanon, Jan. 13. 1859.

R L Baker, and Jacob Henrici

Brethren I had a feeling to send you a second coppy of the few lines I wrote you. For I wished to have you see it in its perfect form that you might understand perfectly the impressions I received from you, when I visited you and the love I have for you, which has constrained me, under very unfavorable conditions to write this long answer to the letter you sent me. But if I can contribute to the progress of knowledge and the general weal of society by a reciprosity of communications I shall not regret any

trouble that it costs me.

It is not our feeling to disturb your organization, for we consider it very good. We also thank you kindly for the Godly example you set before this wicked and adulterous generation. And we consider you worthy of that blessing pronounced on the faithful and wise servent whom his Lord made ruler over his house to give them meat in due season. Blessed is that servent whom his Lord when he cometh shall find watching.

So when you read my letter if you find me differ in sentiment let it not seperate the love and fellowship we have for each other in the cross of Christ. For no other foundation can any man lay, than that is laid which is Jesus Christ. And let every man take heed how he buildeth, and see that his work coincide with the foundation; For he has laid truth for the line and righteousness for the plumit and the refuge of lies shall be swept away.

I spake in my second letter that I did not desire to stir up contention and strife. That is now my sincere feeling, and also the feeling of our Elders and ministry.

Tho I have writen to some considerable length it has not been for controversy. But simply to give you the reason of the hope that dwelleth in me, as concern

ing the second appearing of Christ and the present resurrection: to show the abundance of peace it brings and the blessed state of feeling, which assures me, that I have already entered into that great day of judgement which millions dread: which releases me from that awful dread and fear that millions and millions are now laboring under, because of a guilty conscience and know no way of escape. while I am blesed with the knowledge of the gift of repentance (manifested in Christs second appearing) through the medium of honestly confessing my faults and forsaking them. Which joins me to Christ the tree vine, and fills me with joy in his holy spirit.

As we claim these things, before mentioned it remains for us to give a reason if we have one for so unpopular a belief: that we may not be laughed to scorn

But Oh! I feel like one brought to the verge of the bottemless pit there to view the downward course of those who are brought to see these things and shut their eyes against the mercies of God: which are given to make all who will accept of it the children of the free woman.

But if that evil servant shall say in his heart my Lord delayeth ~~delayeth~~ his coming; and is not

willing to acknowledge his belief after sufficient evidence is given he alone must bear the consequence

But let us conider the rationale of this prediction. Is not this the carpenter the son of Mary, the brother of James Joses Juda an Simon and are not his sister here with us. And they were offended at him. For ye see your calling brethren how that not many wise men after the flesh, not many mighty, not many noble are called. But God has chosen the foolish things of the world to confound the wise. Therefore Jesus who came not to do his own will but the will of him that sent him. Chose a few fishermen to reveal the hiden treasures of heaven too. And also thanks his Father for revealing those things to babes even so Father for so it seamed good in thy sight. For the lofty looks of men shall be bowed down.

Jesus must have foreseen that his second coming would be in as low and humble a form as his first was. Therefore he gives this warning. But if that evil servant shall say in his heart my Lord delayeth his coming. Which presupposes the idea that his second coming would be no more acceptable to the professors of his name than his first had been to the jews: that it would be in a time and manner unexpected: When they look

not for him. And that he would come even as a thief and a snare. Which truely has taken place.

So the Father chose a carpenter and a few fishermen to manifest Christ the anointed in the male order. Now in these lastes days he has chosen a fur cutter and other ~~and other~~ machanics to reveal the hiden treasures of his holy anointing power of Christ too, the second time without sin unto salvation, in the female order.

So you acknowledge the real existance of the male and female principle by your hermaphrodite plan and are not able to dispense with the female in Adam before the seperation. Why not agree with Paul, and admit that in the Godhead exist the male and female. So long as they said Let us make man in our image after our likeness: and by that honor the wisdom of God in seperateing them

So it would be foolishness in me to pretend to tell the exact cause of the seperation; yet I will agree with you. That is. If Adam sined in the maner you say he did, before the seperation. And I also believe, if that was the case; that it was the most perfect wisdom in our Heavenly Parents to seperat them Lest Adam being both male and female governed by one head

should become esstremely corrupt. As it were a monster upon earth. Therefore it was necsary that they should seperate them and make them two distinct bodies each governed by their own head. So as to suit the image of their Parentage

But I should prefer to say that it was their design in the begining to have them seperate And as the man was the superior of necesity he was formed first. Next in order the woman, as the time and nature of thing required. For both could not be first no more than the ear of corn can grow upon the stock before the cornstock has grown. So when time and circumstances came forward into maturity. It was no longer good for him to be alone. Therefore he said it is not good for the man to be alone

For why should our heavenly Parents deform the noblest part of the creation so greatly. And subject the man to such an intolerable inconvenience. That is, if he in this hermaphrodite condition is able to procreate, for he would have the double burden of nursing the young and the more laborious part of husbandry to perform alone. It would also make him a very solitary being and mar him in the sight of all the

rest of creation who are made complete in one order male and female. Which shows forth the Eternal power and Godhead according to Pauls metaphor

As Paul has setforth the natural to be a figure of the spiritual. And also says that. That was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. Let us see how the figure will work when applied to Adam and Eve as the natural man and woman and Jesus Christ and Mother as the spiritual man and woman or second Adam and Eve. As it is writen

The first man Adam was made a living soul
The last Adam, was made a quickning spirit.

Now consider that the Lord created the first man and called his name Adam and having bothe elements male and female in him. The Lord God put him into a deep sleep and seperated the female part from him and made an other distinct being. Governed by her own capasity and these two became the Father and Mother of all living. Now for the parallel

Jesus came forth in the spirit and power of his Father. Testifying against all carnal desires, and by a life of self denial and mortification put an end to them all. So that when the prince of this world came with his

alluring temptations he found no place in him and by his just and upright life set an example for all souls to follow and became the first heir to eternal life or first born among many brethren. Which constituted him the spiritual Father of all who believed and followed his example. Now we have an abundance of record in the scriptures pointing out the suffering he passed through. Both in the old testament by the prophets, and a history of the real facts in the new testament. Which things he suffered to establish him the first Parent of the new creation

For a time the body of the church maintained the spirit and power which they received from their Lord and Master, and lived his life and bore the same cross. Conforming themselves to all his precepts and example Making a pattern of him to shape themselves by.

Those faithful souls, after his ascention, may be called the body of Christ. Christ and his apostles foretold that there should come a falling away from the faith and practice of the faithful Christian. That they should set up the abomination of desolation in the holy place: where it ought not to be. That there

should be Antichrists arose. &c.

When those prophecies came to pass: then I say there came a deep sleep upon the body or church, answering to the sleep which was brought upon Adam, to extract the rib. And those who constituted the body at that time, fell asleep as to watching, and praying, and keeping out of sin. And still worse and worse. The members of that body became so lifeless that the spirit of Christ wholy left it for a season

But in the fullness of time: or after 1260 days; or years. (See the Millennial Church; Part 5th 2nd and 3rd ch for a more full explanation than I have room to give on this subject; concerning the two witnesses) the spirit again entered a small portion of that body, as it might be compared to a rib. Which brought on some terable convulsions and caused the old dry bones to shake mightily throughout the bodys. And out of this small portion or rib. The Lord God formed a sin hating Woman or second Eve

Who like her Lord and master bore a powerful testimony, against all sensuality and carnal desires; Who set the battle to the gate; and there fought with an unremitting toil till she had overcome the nature of sin in her own soul, and washed he garment white and clean in the blood

or life of the Lamb: Drinking the cup of sorrow which was given her to drink. (For a farther account of these things, See the Millennial Church. Part 1st. Ch. 2nd, 3d, and 4th.)

Her incessant labor and continual cries to God to be delivered from a corrupt and fallen nature: brought her through to where she could say; she saw the things of God aright. That her hands handled the word of life

Yea she was born into the very spirit of purity, truth, and righteousness; which made her a true heir to eternal life; or the first born among many sisters. She set judgement to the line, and righteousness to the plummet and brought herself right up to them and walked in them.

And so Christ spirit was manifest in all her ways and doings. Yea he took up his abode with her; and manifested himself the second time without sin unto salvation to all who will believe and obey him through her and these things constitute her the Mother of all who live in the true spirit of Christ in this last display of his power, throug the second Eve.

And here is manifest the Father and Mother of all who are born again and have eternal life.

As the Father or eternal power dwelt in the son so doth also the Heavenly Mother or holy and eternal Wisdom dwell in the daughter. And she (Wisdom) is justified of her children. Again.

Doth not Wisdom cry and understanding put forth her voice. She standeth in the top of high places, by the way, in the places of the pathes. She cryeth at the gate, at the entry of the city, at the coming in at the doors Here is a distinct personage spoken of in the feminine gender. More.

Read Jer. 23. Ch. 5 and 6 verses. Where we find the reign of Christ prophecied of in the masculine gender alone. Then turn to the 33. Ch. 15 and 16 verses. and we read the same prophecy only it is placed in the masculine and feminine genders united by agreeing with the present manifestation of divine power as is justly claimed by our people. And then please turn back to the 45th psalm and read with an unbiased mind and tell me who this Queen was that stood upon the Kings right hand. Who was brought unto the King in raiment of needle work. Who is she? and who are those virgins her companions that follow her, who may be made princes in all the earth.

Now read the 12. Ch. of Revelations, and then tell me who the woman was, who was such a great wonder in heaven!! And to what woman was given the two wings of the great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and a half time, from the face of the serpent. And who was this seed that the serpent went to make war with? who keep the commandments of God.

As for the time the woman was nourished in the wilderness of Watervliet, before she came forth with the everlasting testimony against sin in public after she had come across the mighty deep in an American ship, under the American flag, the sign of the eagle. Thus I infer, are the wings of the eagle given to the woman before stated

I have farther evidences to adduce.

The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers there unto perfect. For then would they not have ceased to be offered? Because that the worshipers being once purged should have

no more conscience of sins. Heb. 10 Ch. 1 & 2 verses. And 9th Ch. 5th Ver. Col. 2. Ch. 17. ver. And many other places show the necessity of a further manifestation to perfect the work of salvation under the Mosaic law. And Paul complains of the manifestation of God and Christ, not being perfect in his time. (For he says) For we know in part and we prophesy in part; But when that which is perfect is come, then that which is in part shall be done away. Plainly saying or infering that the dispensation that he was in must pass away to give room for a more perfect one.

When I was a child I spake as a child I understood as a child I thought as a child: but when I became a man I put away childish things. For now we see through a glass darkly, but then face to face: now I know in part but then shall I know even as I am known.

Now to return to the subject. As it was the customs of the eastern nations to keep their woman as mere servents: under great degradation, and still is so. It is not to be wondered at, for the apostle to be astonished above measure, to see a woman (such a mean object in the eastern sense) drest in such glory and beauty: Clothed with the sun and the moon under her feet, and

a crown of twelve stars upon her head &c !! And also the same apostle when he was giving an account of how the world was made, and how souls were born again, was in the same state that Paul speaks of. That is. of seing in part and understanding in part; through a glass darkly. For the fulnes of God through Christ, was not yet reveald to him. But when he came to see the woman clothed with the sun — He greatly wondered at it. Perhaps he could have told you better how the world was made and how souls were born again, after that. But it seams that the reverlater was not alowed to write all that was revealed to him. For when the seven thunders uttered their voices. He was told to seal up those things which they uttered and write them not. But still gives a kind of clue to what was the subject which was uttered. By saying. That in the days of the voice of the seventh Angel: when he shall begin to sound: the mystery of God shall be finished as he hath declared by his servents the prophets which we believe to be, the manifestation of the deity in its perfect order, of male and female

I do not contend that the woman clothed with the sun, was Mother Ann. But it was Holy and eternal Wisdom. For the woman clothed with the sun

and the woman to whom were given the two wings of the great eagle: were two manifestations through the female order at diferent times and in diferent characters; for the war of Michael and the dragon intervenes ~~intervenes~~ between them. And fleeing into the willderness and being fed there 1260 days shows a very different work and state of things from flying into the willderness, into her place where she is nourished for a time times and a half a time from the face of the serpent. This last is evidently the three years and a half of waiting time in the willderness of America in or during which time the daughter was protected and nourished by the ministration of angels and the heavenly powers to prepare her for the preaching of the everlasting gospel as is stated in the 14, Chap. 6, ver, of Rev. And I saw an other Angel flying through the midst of heaven having the everlasting gospel to preach, to them that dwell on the earth, and to every nation kindred tongue and people. But more upon this part of the subject hereafter.

The manchild brought forth by the woman clothed with the sun was Jesus as is evidently shown in the miraculous conception and birth of Jesus. Which was after this manner. How can this thing be seeing I know not a man? And the Angel answered unto her the holy

ghost shall come upon thee (or holy and eternal Wisdom the everlasting Mother) and the power of the highest shall over shadow thee (or the everlasting Father. Therefore that holy thing that shall be born of thee, shall be called the son of God the virgin being but a medium through which they acted.

Now the dragon stood ready to devour the child as soon as it was born. For read what was done by Herod who slew all the children that were in Bethlehem from two years old and under. But we all can read how the Lord delivered him out of his hand. But finally the dragon accomplished his design in killing or destroying the body of Jesus. But the Christ the anointed, (or the dove that rested upon Jesus at the time of of his baptism) or the son of the woman that was clothed with the sun) it was out of his power to kill, for he was caught up to up to God and his throne. There to rule the nations with a rod of iron.

The next John saw of this man child, Heaven opened, and bhold a white horse, and him that sat on him was faithful and true, and in righteousness he doth judge and make war.

I go to prepare a place for you said Jesus. Jesus

Christ had began the resurrection work on earth, and sowed the good seed of eternal life, and commenced war against the evil in this world; and set an example of valor and enlisted many soldiers into the campaign: but as yet there was nothing done of this kind ~~of this kind~~ in the world of spirits. For said he. No man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven. Now of all the vast multitude of prophets priests and kings and nobles none had brought forth meet for repenance as yet. Therefore He being put to death in the flesh but quickened by the spirit. He went and preached to the spirits in prison: who were disobedient in the days of Noah while the ark was preparing. Here the war of Mychael begins and a new enlistment is to be made, for soldiers, (in the world of spirits, like to that which had began on earth) who will lay the battle to the gate and fight against the evils and passions, they themselves had indulged, yea the sin which so easily besets them and hindered them from ascending up to heaven. Such soldiers as loved not their lives even unto the death: what death? the death that Jesus died death to all sin and sinful passions. This was the work that lay before that personage,

whose eyes were a flame of fire; whose vesture was dipped in blood, and his name is called the word of God & work to prepare a place for those dear souls who took up their cross and followed him in the regeneration in this world: that they might have a place of rest when they entered the spirit land. Among those who had commenced the same self denying life, by means of the same testimony of Christ in the spirit land

For if he preached to the spirits in prison he preached the word of God, which was a sharp sword against every unclean spirit, that he might purify the heavens and prepare a place for the justified to rest in peace.

And to this effect he spake while in this world: And if I go and prepare a place for you I will come again and receive you unto myself: that where I am there ye may be also.

In order to take a clear Idea of this prophecy it is necesary to keep a seperation between what was done and seen in heaven, and what was done on earth.

And the great dragon was cast out that old serpent called the devil and satan which decieveth the whole world: he was cast out into the earth, and his Angels were cast out ~~into the earth~~ with him

Wo to the inhabiters of the earth and the sea! for the devil has come down unto you having great wrath, for he knoweth that he hath but a short time. And when the dragon saw that he was cast out into the earth: he persecuted the woman which brought forth the man child.

Now here is a woman on earth that his enmity is raised against. Mind you it is not to devour her son now, for he has tried that once, and was defeated; for he was caught up to God and his throne. But there is a woman that arouses his spite! It must be that, that glorious woman seen in heaven clothed with the sun, has her representative on the earth! True enough!! The daughter has come forth in the spirit and power of her holy Mother; With wisdom sufficient to confront all the dragons base designs, and turn him out of her habitation even as he was turned out of heaven. It is no wonder that he hates her and has persecuted her and her seed, who keep the commandments of God and have the testimony of Jesus.

But the earth helped the woman! How? By forming a free constitution, which garrentees to every man the liberty to worship God according to the dictates of their own consciences: Which binds the antichristian

priesthood; or false prophet to a certain limit

Now I ask how these things have all taken place along together, each in its order, to cause us to believe even against our own desire. For every man is obliged to believe that which comes to his understanding through his five senses. Altho he may try to pervert them and not acknowledge the truth; yet these organs stand as a witness against him. Let a man look at the sun in a clear day, and try to believe that he has not seen it, and he will not accomplish it even so when we hear the truth, there are certain evidences that recommend it to our understanding, which causes us to become responceable.

Read from the eleventh verse to the 16th of the 19th Ch. of Rev. And you will find a war waged and carried on by him who sat upon the white horse. And doubtless the good Angel Michael enlisted in this war as one of his best soldiers, against the old serpent the dragon or devil: who was overcome by the blood of the Lamb, and by the word of their thier testimony; For those who inlisted in this war, loved not their lives: even unto the death of their fallen and carnal natures; the life of the dragon.

Now this war was made in heaven by the testimony of Jesus

Christ after the hands of wicked men had drenched his vesture in blood, and then took it as a means of salvation without the life of selfdenial and the cross. Yea it was commenced and continued to be prosecuted from the time he preached to the spirits in prison: who were disobedient in the days of Noah; untill every spirit throughout the heaven had made their choice either for Christ or the dragon and a complete seperation was made between the good & evil and the dragon and his angels were cast out into the earth, and a clean mansion prepared for every faithful soul who had heard Christ's testimony in this world and obeyed it in truth. That he might recieve them with joy and gladness and cause them to laugh as he had promised them. Blessed are ye that weap now for ye shall laugh

This I consider the fulfilment of those six verses a necessary work that was accomplished in the world of spirits, by Jesus Christ in the days of antichrist while the dragon was commiting such awful deeds of murder and crime on earth, through the medium of of the pope, and his train of cardinals and Priests: while the professed body of Christ was asleep as to righteousness when the Lord God was extracting the

rib or second Eve as before stated

Now we will begin at the 17th verse and read to the end of the chapter.

And I saw an angel standing in the sun. And he cried with a loud voice, saying to all the fouls that fly in the midst of heaven, come and gather yourselves together, unto the super of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit on them and the flesh of all men both free and bond, both small and great,

And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army.

Now it appears that he that sat upon the horse begins to turn his attention to the earth, that he may intercept the dragons doings there. And again establish the truth upon earth. For mankind have been trying to cover themselves with the lies and insinuations of the dragon, or serpent, which shall all be stripted off and the time is close at hand.

For the son of man has come in his glory and all the holy Angels with him. And has began to do the

work, and he is fully able to perform it. Tho we may say that the progress is slow and by our calculation require four million of years to convert what are now living. Yet the work is progressing very surely for the battle is the Lords and he is mighty to deliver and wise to save out of the hands of the enemy. But John sees an Angel standing in the sun, crying to the fouls of heaven to come and eat of the flesh of kings and the flesh of the great ones of the earth and the flesh of all men small and great. Observe what distruction is now to be made of the flesh of men. By this one would think that he had no special regard for flesh, that is to preserve it or reenstate it again as a tabernacle for the soul to dwell in. For he has given it to the fouls of heaven to be consumed and even changed into another kind of flesh to become the flesh of birds right at the time of his coming too!! But this distruction of the flesh of men is the fulfilment of one of his prophecies. For nation shall rise against nation, and kingdom against kindom, and there shall be famine, and pestilence, and earthquakes, in diverse places. All these things had to take place, to break up the power of the dragon and to prepare a nation with good and holesome laws to protect the rights of man

Supose that both your society and ours had been established in the 13th centery, when the pope was in his full power, the dragon that old serpent would laped out his tonge and licked us up, as an ox lapes in the tender grass in a dewy morning. Therefore it was necesary that men should break the bands of antichristian tyrony and throw of his shackles: hence this abundance of flesh to be consumed by the fowls of heaven.

Follow the different changes in the ecclesiastic and civil powers of the earth, and you will find that they have all terminated in civil or religious liberty; one change after another, untill the constitution of the united States of America was found. Which laid a permanent foundation of religious freedom.

Then I say then at the very time the states were stuggling for their freedom. That chosen vesel, Ann Lee, sails into the willderness country upon the wings of a great eagle, there to be nourished for a time; times, and a half time from the face of the serpent.

God will carry on his own work; al tho man cannot scan the depth of his wisdom, But as a wise mater buildes he suits one thing to another. When he commissions a mesenger to preach the everlasting gospel, he also

prepares ears to hear it, and hearts to understand and obey and room for his messengers to work untrameled by the blind guides of Antichrist who are destined to stumble and fall into the ditch

So when she had accomplished her three years and a half according to prophecy. There was many souls waiting to hear the loud voice of that other Angel who had the everlasting gospel to preach, who cried with a loud voice fear God and give glory to him for the hour of his judgement is come. And they were not disappointed: for Mother prochaimed these things, in the fulness of the spirit of them. And hundreds can bear witness, that through her ministration they heard and obeyed that gospel which has saved them from all sin from that day to this.

But to follow the chapter in its different barring As John saw the beast and the kings of the earth and their armies make war with him that sat on the horse: and the beast being taken and with him the false prophet &c. And these both being cast into the ~~being cast into the~~ lake of fire burning with brimstone which as yet has not fully taken place. But we will look for it to take place in its order, nothing doubting

For he that makes war in righteousness will be able to conquor. his case being just. And the remnant shall be slain with the sword which proceedeth out of the mouth of him that sat upon the horse. Which sword is the testimony of the seed of the woman which the dragon went to make war with, who keep the commandments of God

Jesus says. That when the son of man shall come in his glory; and all the holy Angels with him then shall he sit upon the throne of his glory. And before him shall be gathered all nations and he shall seperate them one from another as a shepherd devid his sheap from the goats

Paul says. A man indeed aught not to cover his head for as much as he is the image and glory of God but the woman is the glory of the man. If the jews in that day considered the woman the glory of the man. Then it follows that Jesus said plainly that he would come the second time in a woman and there would set up the throne of his judgement to seperate between the good and evil or sheep and goats. And again. Read the 22 chapter of Mat.. The marriag of the kings son which fully establishes the same things. That his second appearing

and with the 2
would be in woman. That he will judge who is worthy to come into the marriage: and also, He will see who has got on the wedding garment Tho many are called, but few are chosen or found worthy

As the dispensation of the law of Moses was made up of figures, and shadows, or representations of good things to come And so are all prophecies allegorical and were ever so while under the law. Now if this be admited. Let us examine whether there is any figure representation or allegory to suit the two dispensations of Christ. For all Christians acknowledge that Christ is to appear the second time.

And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony tables of stone, Written with the finger of God. A great gift indeed were these to the children of Israel. The law of God, writen by God's own hand. But before they began to reap any benefit from the legacy they commited such awful sins, that they were wholy distroyed

And so it was in the antitipe: when Christ made his first appearing; the jews and mankind at large commited such awful sins in puting Jesus to death, and seting up in their hearts the golden calf

or their own hearts lust and self gratification instead ~~instead~~ of following the testimony of the selfdenying Jesus. Which put an end to sin and death (which cometh by sin) by walking the strait and and narrow way which he taught. For light had come into the world and men chose darkness rather than light, because their deeds were evil. And therefore they put far away the blessed Gift of Gods son, and lost it, and more than lost it: for with wicked hands they slew him. even as Moses brake the tables of stone.

But the God of heaven is still gracious to the work of his hands. The Lord said unto Moses hew thee two tables of stone like unto the first and I will write upon these tables the words that were in the first tables which thou breakest. And it came to pass when Moses came down from Mount Sinai with the two tables of testimony in his hand: that Moses wist not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone, and they were afraid to come nigh him.

Now these were the second tables of stone which the Lord wrote on. Answering to the second manifestation of Christ. As these tables of stone were not destroyed

like the others. But were retained and put into the ark of the covenant and became a commandment and for a perpetual covenant with the children of Israel. So also shall the second manifestation of Christ continue for many generations. Yea it shall shine (and it does shine even as Moses's face shined) before the children of the world so that they fear to come nigh. for it testifieth that the works of the world are evil. And many will call for the rocks and the mountains to cover them from the face of him that siteth upon the throne. It is the kingdom the prophet Daniel spake of: which the God of heaven should set up that shall never be destroyed The stone that was cut out of the mountains which shall grow and fill the whole earth. And this kingdom cannot be left to another people: who will not bear the cross and walk the strait and narrow way of self denial For to such as bear the cross and deny themselves of all ungodliness is this blessed and everlasting kingdom bequeathed and to no others: for they are the true children of their heavenly parents the rightful heirs.

The first and second temples are synonymous with the two tables of stone in showing forth the first and second coming of Christ. The first temple being the

This word desire in the Hebrew is a noun of the singular number of the feminine gender for so the best grammarians agree

most magnificent structure that ever was formed on the earth. Representing Jesus Christ, the only begoten son of God. The noblest human being that ever existed to set mankind an example of truth and righteousness. Standing in beauty and splendor, as the antitype of the first temple.

But the first temple was distroyed, even as the fist tables of stone were. And also, there was a falling away from the faith and practice of Christ and his apostles and Jesus was crucified. Answering perfectly to the tipe.

Now let us consider the buiting of the second temple with some of the cotemporary circumstances

Who is left among you that saw this house in her first glory? and how do you see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel saith the Lord and be strong O Joshua son of Joshedech the high priest; and be strong all ye people of the land saith the Lord and work; for I am with you saith the Lord of host. For thus saith the Lord of host: Yet once, it is a little while and I will shake the heavens and the earth, and the sea and the dry land. And I will shake all nations and the desire of all nation shall comes. And I will fill this house with glory saith the Lord of host. The silver and the gold is mine saith the Lord of host. And in this

place will I give peace saith the Lord of hosts. That is in the second temple. But had they peace given them in that place In looking over their history, We may well come to the conclusion, that they never received it litteraly. Because the temple was a mater of dispute between them and the gentiles from that day forward. and also among themselves, they were ever in a wrangle about their rights and ceremonies. And in fact, it was a place of crime, bloodshed, and animosity. Here they persecuted the son of God, and his faithful followers. So we may say, that the Lord of host did not give peace to that people in the place. But it was done unto them, according to the word which the Lord spake to Moses. And it shall come to pass; that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to distroy you and to bring you to naught; and ye shall be plucked up from the land whither thou goest to possess it. And the Lord shall scatter thee among all people from the one end of the earth even unto the other. and there thou shalt serve other Gods which neither thou nor thy Fathers have known; even wood and stone.

Shall we say then that the prophet was not inspired; nay by no means. For after so long a time; the word

of God as spoken by him; is fulfilled. For the mighty shaking promised is commencing and the desire of all nations has come.

Whose voice then shook the earth: but now he hath promised saying yet once more I shake not the earth only but also heaven. And this word, yet once more signifies the removing of those things that are shaken that those things which cannot be shaken may remain. Heb. 12th. 6th. 26, 27th verses. And all nations shall be shook before God makes an end of his shaking work. For in very deed. Christ has commenced his soul saving and sin destroying work with a female.

But it remains to determine what the desire of all nations is. According to your statement it began with Adam while he was in an hermaphrodite state. For you say the first influence the evil spirit practised was to inflame his imagination in favour of an external help mate. So by this we may make the conclusion that the woman, has ever since the fall of man, been the desire of all nations. And through this desire and influence the sting of death has come upon all mankind. And all nations have prayed to be delivered from the fear of death. And many have desired and earnestly

prayed for this sin distroying work: but died without seeing the glory of the second temple the second manifestation of Christ. The Lord of hosts has fulfilled his promise, in giving peace to his people. For all who are numbered with the faithful, and with the saints of the most high God who have troden the winepress with our Saviour are clothed with beauty and love. Their righteousness is everlasting and of their peace there is no end. For the sting of death which is sin is distroyed and moved far away from souls who have wrighted all their wrongs and bear a cross against all evil. So in that the fear of death is taken away: the desire of all Nations has come in a twofold sense and the glory of this latter temple is greater than that of the former: according to the words of the prophet. Because the glory of both temples does shine forth in their greatest effulgence in the last temple or manifestation of Christ being both united in one. For where or what is the principle or practice brought forth in Jesus Christ and his faithful followers; that is not preached and practised by Ann Lee and her faithful followers. Besides the female part of the sanctuary is cleansed, which is the consumation of the whole plan of salvation for the fallen race of mankind both sexes having

an example for them to follow. Each sex in their own order. The power of the adversary which is the devil being fully vanquished by quiting all his works

I am extending the subject farther than I had any design when I began it. But in looking over the scriptures I find them so full of evidence and figures that I shall have to pass over many strong passages emblimatical of the dualality of God manifested in Christ and Mother: in Christs first and second appearing. Tho I cannot forbear asking a few more questions. Why were the trees of life on either side of the pure river of the watters of life? Whose fruits ripened once a month, and were of twelve kinds & whose leaves were for the healing of the Nations. Rev ch 22 verse 12 & 13. And there shall be no more curse

Why? Because the spirit of Christ; or the anointing power to distroy the works of the flesh, which is death to the soul: hath rested on both male and female. For as much then as the children are partakers of flesh and blood, he also took part of the same. That through death, to the flesh or nature of sin, he might distroy him that had the power of death, that is the devil. For himself seting us an example. So hath our blessed Mother done the

same work and stands by the side of the pure river of the water of life. While Jesus stand upon the other side And instead of a curse, the river of the water of life runs between them. And so with all their faithful children who follow them in the regeneration or resurrection power; crucifying the flesh and living in purity.

+ Why did the two olive trees stand, one upon the right side of the bowl and the other upon the left? See 4 th Ch 2 and 3rd verse. And why did the Angel say the two olive trees, with their golden pipes, filled with the golden oil, were the two anointed ones? The same chapter. You will admit of course that Jesus was one of these anointed ones. But who is the other?

Why were the two cherubims at the ends of the mercy seat, with their faces inward, and the mercy seat between the two cherubims, and they always looking towards the mercy seat? If the spirit of Christ manifested in Jesus was sufficient to extend mercy to both male and female, and deliver the whole race from death or the works of the flesh? Wherefore was the type manifested in the order of two cherubims one at each end of the mercy seat?

And also read the 11th Ch. of revelations. There you will find John the Reverlater's interview concerning the two witnesses who

prophesied in sackcloth and morning 1260 days. Which was the time of the reign of Antichrist.

But why did this symbol appear in the form of two witnesses? Seeing there was so many thousand who gave up their lives by rack and faggot? were there but two ~~witnesses~~ individual persons or witnesses which prophesied in the time of the apostacy

The reason why these many witnesses appeared as only two, was, because they were devided into two classes, male and female, and were seen under the metaphor of the two olive trees, and the two candle sticks; who stood before the God of the earth. And therefore may be considered to represent the two principles of male and female in the Deity. It also shows the order of God dealing with mankind. The witnesses may be called the germ or first blades but when it springs forth in the full ear, it represents the two anointed ones. Jesus and Mother Ann.

And wherefore were their dead bodies to lie in the streets of that great city spiritual called Sodom and Egypt, where our Lord was crucified? And of all nations kindred tongues and people, none were permited, or suffered to bury them

The reason the bodies of the witnesses who lay

in the streats of Sodom and Egypt; were seen as dead bodies; was. That many who prophesied and bore testimony against the wickeness of the times formed to themselves creeds and became sects or churches one side of the direction of the spirit and so became dead bodies; having the form of Godliness but denying the power to keep out of sin: for they say they sin daily in thought word and deed: and that they are as prone to do evil as the spark are to fly upward.
Therefore such became lifeless bodies of professors naming the name of Crist and not departing from iniquity, groping in the darkness and bondage of Egypt; being in bondage to the lusts and works of Sodom. And there to remain till the spirit of life from God entered into them and raised them to their feet. Which struck all that saw them with fear and terror. Then was heard a great voice from heaven saying unto them come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them, and the same hour there was a great earthquake. Here was the beginin of the afore said shaking spoken of by the prophet Haggai, and again renewed by Paul Which began with the quakers and continued to increase from that time forward, untill the foundation cause of man's loss, or the fall of man

was revealed to Mother Ann, throug the revelations of Christ And the mistery of iniquity was exposed to open view. Then the quaking of the earthly elements was so powerful that its subjects recieved the name of shakers for they shook not only their earthly tabernacles: but the elements of the old heavens also. As Peter has it. But the day of the Lord will come as a thief in the night in the wich, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: The earth also and the works that are there therin shall be burned up. And while these things are taking place in the earth the Apostle warns us, that there shall come in the last days scoffers, walking after their own lust and saying where is the promise of his coming, for since the Fathers fell asleep, all thing continue as they were from the beginning of the creation. This must be a marvelous thing that the earth and all its works should be burned up, and anniolated, and those scoffers who are so bound to terrafirma should be so blind as to not see anything of it. But so it has happened. We find many such caseses in these last days. Read the chapter through and you will find that the woman clothed

with the sun comes next in order with the sounding of the seventh Angel. that is, after this terable earthquake is through with.

I have a feeling to write to you on the subject of the resurrection, and make particular mention of the leading scriptures, which you refer too. Tho not to excite contention upon the subject, but merely to give you a reason of the hope that dwelleth in me freely and candidly

And Enoch also the seventh from Adam, prophesied of these; saying, Behold the Lord cometh with ten-thousand of his saints; to execute judgement upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed: and of all their hard speaches which ungodly sinners have spoken against him.

Who was it the apostle quotes this prophecy for? Why it was for certain men who had crept in unawares who he wished to reprove; Who were of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. These are spots in your feasts of charity, xxx clouds without water, xxx trees whose

fruit withereth, without fruit, twice dead, plucked by the roots, That is: they had partaken of death hereditary, as we all have. And being called and awakened into life by the testamony of christ, and entering into his resurrection from the dead; through a measure of obedience. And then again being tempted, yielded to sin again and commuted the ungodly deed, and so died the second time to the life and spirit of Christs resurrection: and were plucked up root and branch out of the Christian ground. Which is purity, honest, truth, love meekness, righteousness and peace, &c.

The Apostle quotes the prophecy, not as something to to take place in future, but applies it to the present condition of those murmerers and complainers who are walking after their own lust, and speaking great swelling words having a view of certain advantages. But he turns the address to the faithful, and says, Beloved build yourselves up in your most holy faith, praying in the holy gost. Keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ unto eternal life. Now if keeping themselves then in the love of God through watchfulness and obedience and hating the garment spoted with the flesh, so that they might be

presented faultless before the presence of his glory gave them boldness to look for the mercies of our Lord Jesus Christ unto eternal life. Why not in this day apply the same rule seeing God is not changeable, but the same yesterday, to day and forever. And so not wait for the personal appearance of Jesus in all our streets. Seeing he is to come in ten thousand of his saints. ~~&c.~~ as Paul has it expressed to the Hebrews. Ch. 12. ver. 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us. Here cloud may be held to represent a multitud. As tho he would say. Wherefore seeing we also are compassed about with so great a multitude of witnesses. A metaforical manner of expression is not uncommon to the apostles. Jesus also was many times put to the test to get language to express the nature of his work to their understanding. For he says. Where unto shall I liken the kingdom of God, or with what comparison shall we compare it. It is like a grain of mustard seed, tho smallest of all seeds; but when it is sown, groweth up and becometh greater than all herbs and shooteth out great branches. Mark. Chapter. 4. 30 to 32 vers. And he

compared it again, to a woman, who took leaven and hid it in three measures of meal, till the whole was levened. Tho the two comparisons difer widely in expression, yet they both show the growth of the kingdom: and the latter one being a prophecy of what should take place, it was very potent. For lo!! Mother has hid the leaven in the meal and the whole lump shall become leavened, for it will work till every thing that worketh abomination, or maketh a lie is cast out: and the knowledge of the Lord cover the earth, as the waters does the sea.

Now to return to the subject. If we consider that cloud represents multitude or number of witnesses, then it follows that the two places you refer to in Acts 1st ch 9th verse to the 11 & Rev. 14th ch 2ers 14. can mean nothing more than he should come in a cloud of witness.

The white cloud, signifies redeemed souls who have washed their garments white in the blood or life of the Lamb. Who hold a uniform testimony, the testimony of Christ. Therefore it is said one sat on the cloud Like unto the son of man, (and is not woman like unto man) having on his head a crown, and in his hand a sharp sickle: That is: such an innumerable company of good and faithful souls, has become a great crown to our Saviour. For

he says. Behold my Mother and my brethren. For whosoever shall do the will of God the same is my brother and my sister and Mother. & I say. Also his crown and sharp sickle. For according to Jude. He was to come in tenthousand of his saints to execute judgement, or use the sickle to gather the wheat into his garners, and burn the chaff with unquenchable fire. The tares have grown with the wheat until now, the day of harvest and the Lord hath already given commandment concerning the tares to gather them and bind them in bundles to burn, while the wheat is gathered into his barn. And herein doth this commandment consist. Every soul that is called to repentance unto life, to look over all their doing and bring them to light before the witnesses of God: and all those things which cannot bear the light are accounted tares, and bound in bundles and cast into the fire. & such souls who will not do this work faithfully are bound up in one with those bundles of tares, and reserved for the fire.

In the seasons that are past, We have heard a solemn blast: Trumpets sounding thrue the land, Lo the harvest is at hand. Thousands cry with all their might, See the fields already white.

Gracious Lord the reapers send, Let the world come to an end.
Surely God has answered prayer, He has sent his servant here.
Only cast your eyes around, See the reapers on the ground.
Jesus has a chosen band, Who begin to reap the land.
Thousands more are coming on, Soon the harvest will be done.
Now we have our souls desire, Ministers like flames of fire.
What has brought these torches here, But to burn up every tare.
Now the flames are kindled round, Let no soul be idle found.
Now's the time to burn your sin, Each may cast their bundle in.
Never fear the precious wheat, Can't be injured by the heat.
When the tares are burnt away, Then will come a gathering day.
Reaping is a sweet employ, Harvest is a time of joy.
Keep my soul with holy mirth, God will surely reap the earth.

I say unto you leap with joy with me that you are already reaped from the earth, and gathered into the garners of the Lord. I say reaped from the earth and from the world. Which consist in or has its existance in the lust of the flesh, the lust of the eye, and the pride of life. These three are not of the Father but are of the world. From these we are saved. For Christ hath quickened us, who were dead in trespasses and in sins. Where in times past we walked according to the course of this world, according to the prince

of power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us together with christ, By grace we are saved. That is, by the mercy and favour of God we are called to the faith and knowledge of the son of God, unto a perfect man: unto the measure of the stature of the fullness of Christ. While thousands are left to fill up a cup of affliction and sorrow in unrighteousness and sin, fulfilling the desires of the flesh and their carnal mind. But we are called to give an account of the deed done in the body. Yea called unto the great day of judgement — into the resurrection. For God has quickened us together with Christ. And why look any farther for the resurrection seeing we are already quickened or for any greater day of judgement than we have already entered. Only let us look for an increase of the same, and labor for that: So that we may be fit temples for the holy ghost to dwell in. I think much of the exertation of Jude. So the beloved, who he exorts to build themselves up in their most holy faith, praying in the holy ghost and keeping

themselves in the love of God. And by that means they gain the boldness to look for the mercy of our Lord Jesus Christ.

Now if doing these good things then, gave them boldness to look for the mercies of God, will they not accomplish the same purpose for us, and give us our souls longings? Let us lay hold on it, and feel ourselves in the possession of the goodly prize (purity of heart and eternal life) which the man found in the field, and went and sold all to obtain. Yea let us sell all and give up all and strip for the race, And run with patience the race that is set before us: forgeting those things which are behind and press towards the mark of the ~~high calling~~ prize for the high calling of God in Jesus Christ. What is this high calling? The most substantial doctrine that Jesus teaches us, is his Sermon on the mount. Blessed are the poor in spirit for theirs is the kingdom of heaven. Blessed are they that morn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst for righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart for they shall see God. Blessed ar the peace makers: for they shall be called the children of God. In these virtues and others

that I could mention Manifestly Stands the root and trunk of the tree of life. And every soul of man must become initated into these principles in order to receive that prize the high calling of God.

The term resurrection mean rising again or a revival from the grave. But we read. In the day thou eatest there of thou shalt surely die. But we find that after they eat the forbiden fruit the Lord made coats for them And the Lord God said. Behold the man is become as one of us (this great us is power and wisdom) to know good and evil, and now lest he put forth his hand and take of the tree of life and eat and live forever. He turned them out of the gardend and said unto them, in the sweat of thy brow thou shalt eat bread all the days of thy life (life of the natural body) Therefore it was not the natureal body that God said should die, but their souls and moral righteousness and obedience. Through the works of the flesh. Now if the death took place in the spirit through disobedience. Then it follows of necesity that the resurrection from death and the grave, must be through obedience unto life in takeing up a cross against the flesh in all its different branches and forms. Which Paul said

were these. Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulation, wrath strife, seditions, heresies, envying, murder, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in times past, that they that do such things shall not inherit the kingdom of God. Now these are the graves which we are to be raised from. Here is the way of life and the way of death set before us. Or death and its graves; and the way of salvation or the resurrection in full, to all who deny themselves of all ungodly lusts and evils before mentioned, and by dint of heart labor and unceasing prayer obtain that blessed prize, and high calling, purity of heart So as to ever dwell and rest in the presence of God and his holy Angels

But to return to the passage under consideration. Behold the Lord cometh with ten thousand of his saints. What to do? To execute judgement and to convince all that are ungodly among them. Then shall we not understand by this that he has given the judgement work into the hands of the saints, and through them to judge the people in this latter day of glory, to convince mankind of all their ungodly

ways and hard speaches. As Paul has it. Do you not know that the saints shall judge the world; and if the world shall be judged by you are ye unworthy to judge the smallest maters.

Now if the judgement work, resurrection and preaching the everlasting gospel are synchronous: then when we hear the gospel preached and we believe, and enter into the judgement, we are in the resurrection, and the quickning work of Christ has commenced in our spirits, and from hence forth we begin to worship God in spirit and in truth, for he seeketh such to worship him. But to establish this point it will be well to bring in other scriptures. And I looked and lo! a Lamb stood on Mountzeon and with him an hundred and forty and four thousand. These were true Israelites as expressed in an other place Twelve thousand out of each tribe: doubtless a every chosen land, for they were not defiled with women for they followed the Lamb whither so ever he goeth. This Lamb none will dispute its really being Jesus of Nazerreth. But said John I saw another Angel fly through the midst of heaven; having the everlasting gospel to preach unto them that dwell on the arth and to every Nation, Kindred tongue

people: saying: with a loud voice fear God and give glory to him for the hour of his judgement is come and worship him that made heaven and earth and the sea and the fountains of water. The time that this Angel delivers ~~deliver~~ her message, must be the begining of the resurrection and also the day of judgement. & the time of preaching the gospel. These things occur simultaniously. For the Angel says. The hour of his judgement is come. Now if all these things are done up in a moment in the twinkling of an eye, and souls recieve their final sentence in so short a time. Why should the Angel have the everlasting gospel to preach. if there is not a time allowed to them for repentance and trial or travel? God is not unreasonable, for he is merciful and long suffering and abundant in goodness and truth. Therefore he will not do any thing rashly

The very idea of preaching is to benight the hearers and to call them from the work of death into the glorious liberty of the children of God. Purity of heart and eternal life. Through making peace with God and man, and being baptised with the holy ghost, and with fire, to purify the soul.

But who is this other angel that has the ever-

lasting gospel to preach. It has been found that prophecy cannot be interpeted but by the same spirit that gave it, or at the time of the fulfilment, and then it is only known by the spirit, for they are spiritually discerned. Jesus says If any man will do his will he shall know of the doctrine whether it be of God or whether I speak of myself. I can say with thousands of other souls, who have proved it by obedience that this gospel preached by Mother, gives souls perfect peace. Yea it causes me to live innocent, void of offence both towards God and man. I drink of that water which becomes in me a well of living water springing up into everlasting life. And so, here is a positive evidence who this other Angel was: It was Mother.

As I have ~~before~~ stated before, She set judgement to the line and righteousness to the plumet and brought herself right up to them and waked in them and cried with a loud voice fear God and give glory to him, for the hour of his judgement is come.

Yea many a testimony of this kind have I heard about her, from our ancient brethren and sisters. Yea they said she proved it by the power God gave her, for the stoutest hearts would tremble when they would come

into her presence. For, she could manifest to them their very thoughts. Yet she was exceedingly kind and benevolent to all who were in distress. Yea loving and tender of the feeling of those who were her daily companions

I invite you again to rejoice with us, that, that day has come, that we are permited to hear the Angel preaching the gospel and crying with a loud voice: fear God and turn to obedience to his holy commands

And rejoice that thousands of redeemed souls are now rising in a white cloud, and that their spirits breathe forth to God one testimony; the same that Jesus bare. Being the children of the resurrection and the children of that personage who was like unto the son of man. (Not the son of man but like unto him) But even as woman is like unto man, so was that personage like unto the son of man.

As Mother brought forth the same principles that Jesus taught, the two manifestations, tho near two thousand years apart are one in substance. Therefore as man is the head the vision is given in the masculine gender, and seen with a crown upon his head and a sharp sickle in his hand, ready to reap the earth as soon as it has become fully

ripe at the command of the Angel whose office it is to direct.

Now learn a parable of the figtree. When its branches are yet tender and putath forth leaves ye know that summer is nigh. Look abroad on the earth, and see the preparation that is now making for that gospel which will make a full end of sin. And one would judge the leaves were considerablely grown on the figtree. For Jesus has sent forth his Angels with a great sound of a trumpet; and they shall gather together his elect from the four winds. For day unto day uttereth speach and night unto night showeth knowledge. There is no speach nor language where their voice is not heare. Their line is gone out through all the earth, and their words to the end of the world. In them hathe he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoices as a strong man to run a race. Psalms 19th Ch 2 verse to the 5.

It seams that these things are fast taking place. For there never was a time when light and understanding were springing forth as at the present.

And many shall be purified and made white and tried. But the wicked shall do wickedly and none of

the wicked shall understand but the wise shall understand ~~but the wise shall understand~~. Dan, 12. Ch. 10 v.

So truely blessed are the wise. And they that are wise are wise for themselves. For if Noah Daniel and Job were here, they could but save their own soul.

For since John the kingdom of heaven is preached, and men press into it. For it is taken by violence and the violent take it by force. Jesus said. Except a man be born again he shall not see the kingdom of God. A man cannot beget and bring forth himself, but after he is begoten by the word and testimony of truth (through a servent of God) he can keep himself that the wicked one touch him not. And here is the labor and duty of all such souls. These sentiments preclude the idea of the new birth and resurrection, being any thing else, but a daily home work of watchfulness and care, to be truely pure in heart. That being the first attainment for mortals in this life or in the life to come.

And many of them that sleep in the dust of the earth shall awake some to everlasting life and some to shame and everlasting contempt. Dan. 12, Ch, 2, Vs.

And behold the vail of the temple was rent in

twain from the top to the bottome and the earth did quake and the rocks rent, and the graves were opened; and many bodies of the saints which slept arose & come out of their graves after his resurrection and ~~went into the holy city~~ and appeared to many

If the saints arose in christs first appearing after his resurrection and appeared to many at that time. Why should we look any farther after a carnal resurrection, Seeing we have no evidence that the natural body of any of those of whom it is said arose; actually did arise.

As all ponderable substances have their atraction to the earth, and every body formed of the material elements whether the human or any other, must according to this law have its abiding place on the earth

Then if they did arise where be they now? Why have they not had a conspicious place on the earth

For the Lord himself shall decend from heaven with a shout with the voice of the arch Angel and with the trump of God and the dead in christ shall rise first. Here you see altho the Lord decends himself; yet he manifest himself through an others organism the voice of the arch Angel, and with the trump

of God. Pauls name for the Angel that John saw flying through the midst of heaven with the everlasting gospel to preach, whose voice eccoed so loud. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord. In this passage the word air in the greek, is as capable of being rendered spirit in our language as it is air. One word being used in the greek to expres air and spirit. Which will by rendering it spirit, make this passage agree with other scriptures; But as it is rendered it makes it contradictory to Pauls own writing. As in the following.

Now this I say, brethren that flesh and blood cannot inherit the kingdom of God: neither doth corruption inherit incorruption. Now as flesh and blood cannot inherit the Kingdom, nor corruption inherit incorruption.

And if the same corruptible body of the saints arose I ask where are they now? Why have they not had a conspicuous place among the human family; giving us their naritive and making known to us a most important fact by their longevity; that they have again taken to themselves their terrestial bodies and are to abide

eternally as a standing monument and evidence of that great day which you say Ezekiel prophecied of. When bone to bone shall come and flesh and sinew too, Be caused to grow on them With noses to breathe through

If the saints arose in their corporial state: would it not have been a matter of great acconemy in our heavenly Father to have preserved some specimens to convinced the skeptic and confirmed us, and not left a matter of such vital importance in such a doubtful poisture, especially one that would require so notable a maricle to accomplish. For that very same matter which constituted the body of one man or animal after its dissolution into its primeval parts or elements, would be as likely to constitute an other Animal or man as the rest of the elements. How often has it occured that one man has eaten another and beasts have eaten men, which convested the same matter, into other men or animals.

+ Other difficultties in respect to their food and clothing and space to dwell in. According to calculation by some writers. The immence number of human being that have died since the creation. They would cover the whole earth five persons deep, one upon the top of the other, to lay them horizontally. And to stand them upright,

there would be one to a square foot. Nine times as many as is calculated to enter a publick assembly for that is estimated by some at one to a square yard, which contains nine superficial feet. It is said that four hundred people can be maintained on one square mile of good land, and there being twelve million six hundred seventy two thousand square feet in one square mile. And this divided by four hundred gives 31,680: which is 31,280 more than the earth can maintain to one square mile. Perhaps you will say after the resurrection there will be no need of food and clothing. But if there is a living animal to every resurrected soul: why is that not to be supported according to the law that now governs the earth? Every living thing both animal and vegetable have to recieve a continual fresh supply of food from some tributary source or the animal famishes away and dies, the vegetable drops off and also dies. And so it is with every pond of water that is not fed by running water, becomes stale and filthy. All things are full of labor according to the words of Solomon; and necessarily so to prevent putrifaction, and it will be no less so after the resurrection: for greater the abundance of animal matter the more the necessity of life

and animation.

Perhaps you will answer me in this way. That we shall be caught up into the air ever to be with the Lord far beyond the skies and therefore there will be no lack of space and still make no provision for food and clothing.

I think this is not good logic, when compared with other statements and belief. In your leter he is not only to appear in the streets of Harmony, but in all street throughout the world. Both cannot be true; for you say he is to be here and be jude in all the earth. for in that day there shall be one Lord and his name one. That he will set up a kingdom here on earth I, and we fully believe, And we also believe, that the foundation of that kingdom is already laid. But we shall not be caught up into the air ever to dwell with the Lord. There being no necessity for that, for he has promised that where two or three are gathered together in his name, there am I in the midst. But he being spirit we shall be caught up in the spirit out of the corruptions of a fallen nature and there ever remain with the Lord in the resurrection power of God.

"In my Fathers house there is many mansions, if it were not so I would have told you.

I go to prepare a place for you. And if I go to prepare a place for you I will come again and recieve you unto myself that where I am there ye may be also. If he is here locally he cannot be far beyond the skies that is as a local being: for you consider the natural body of Jesus already risen. And ask you where he is now, you will answer he has gone to his Father to recieve the kingdom: and therefore he is not here, so he cannot occupy both places synchronously. These words of our Saviour I go to prepare a place for you &c. are to be understood literally I have no doubt. But they do not mean, nor imply that he will come in a corporial body, but rightly the reverse, when we consider the connection. And whither I go ye know and the way ye know. Thomas saith unto him, Lord we know not whither thou goest and how can we know the way. Jesus saith I am the way, the truth and the life. No man cometh unto the Father but by me. If ye had known me ye should have known my Father also, and from henceforth ye have known him and seen him.

Philip saith: Lord show us the Father and it sufficeth us. Jesus saith: have I been so long with you and yet hast thou not known me Philip? He that hath seen me hath seen the Father. (And why not Jesus Christ appear

in his true disciples seeing Christ is spirit. being the son of God who is spirit) Believest thou not, that I am in the Father and the Father in me. The words that I speak unto you, I speak not of my self but the Father that dwelleth in me, he doeth the works, believe me that I am in the Father and the Father in me: or else believe for the very works sake. Is not this to be understood in a spiritual sense or how could he say that his Father dwelt in him and at the same time say that he dwelt in his Father if it was not that his Father was spirit. And that Jesus acted in his Father's spirit; and because of his obedience, his Father took up his abode in him.

As it is writen. Ye are the temple of God, and that the spirit of God dwelleth in you. If any man defile the temple of God, him will God distroy; for the temple of God is holy, which temple ye are. And again God is a spirit and they that worship God must worship him in spirit and in truth. Now if God is spirit and Jesus Christ is his son. Then it follows that Christ is also spirit if he bears the likeness of his progenitor. Then also his resurrection is a spiritual resurrection and not a carnal one, nor of carnal things. For after he had once suffered in the flesh and ceased from sin, he had no Father

need of his escape to prove his obedience to his Father.
Whither I go ye know and the way ye know. Thomas
saith unto him. Lord we know not whither thou goest,
and how can we know the ways. It seams by this
language that there was a positive contradiction betwee
n Thomas and his Lord. The truth is Thomas was like
a young mathematition, who some times learn mathe-
matical rules but still is unskillful in applying them
It is evident that Jesus had taught his disciples before
concerning his mission, and plainly told them that he
that liveth and believeth in me shall never die.
And that he was the door of the sheep fold: that all
who climb up some other way; the same was
thieves and robers; and much more to the same
import. Which shows forth the spiritual way
which he traveled, and had called them into. Yea to
walk in newness of life; which is the resurrection
power of God
Read the 10th chapter of John. For the bread of God
is he which cometh down from heaven and giveth
life unto the world. (Observe this language is in the
present tense) Then said they unto him Lord ever
give us this bread. And Jesus said unto them I am

the bread of life he that cometh to me shall never hunger, and he that believeth on me shall never thirst. And where he says I am the bread of life, his language is in the present tense. That he was then the bread of life: he that cometh to me shall never hunger nor thirst but shall live forever: the new life commencing then as stated before. He that liveth in me and believeth in me shall never die: The same as to say he that lives as I live, and believes as I believe, shall never die. His life being of that kind which lay hold on the spirit and governed it in all its movements, and seperated between the spirit of life and the cause of death. Therefore those who believed that he was the son of God the Saviour, and lived according to his teachings they ate and drank of the bread and waters of life, and therefore should never hunger and thirst after the vain baubles of sin

The treasure so blessed and good and so much to be desired as everlasting life: Jesus had them in his hand, to give to those who believe and obey him. A very acceptable gift to the guilty sons and dughters of Adam, who all their life time have been subject to bondage: to a spirit of evil and guilt and condem-

nation: which was caused by transgression and disobedience: which justly brought a most dreadful fear to meet God who is spirit. A fear to put off this old tabernacle of clay and stand in his presence unclothed

But as we read his reward is with him to give to every one according as his works shall be. Whether of life unto life or of death unto death: but always in the present tents.

These things are not put off till the last day: but took their rise and begining at the hearing of the testimony Life for obedience and death for disobedience. For a careless reader might think it was put off in this text, which I will mention to give a farther Idea. And this is the Fathers will which hath sent me: That of all which he hath given me I should lose nothing, but should raise it up again at the last day. The word again in this text implies that he had aleady raised them, and would raise them again in the last day. Here I infer that in the last display of his power: in its fulness, male and female united in one spirit. Then he would raise them up into more spirit power, and have it in greater abundance: as the next verse will confirm. And this is the will of him that sent me that every one which seeth

the son and believeth on him may have everlasting life.
Begining then and continuing till the last day when he will raise them again with a renewel of his power or into the elements of eternal life more fully, just in proportion to the cross of self denial against the works that causes death and gives the power of evil influence over the soul

I must bid you a kind farewell in love, for truely I love you, and this is why I have taken all this pains and labor upon me to write this long letter. And it has been a very heavy task for one so illiterate, and so unaccustomed to portray their sentiments on paper as I am. Therefore I beg your charity, if you find some deviation from the rules of gramer.

For when I lived with my Father in my youthful days. We lived in a new country where there was but little opperturnity for schooling. Therefore I lost the proper time to get learning.

If men cared less for wealth and fame
And less for battle fields and glory
If writ in human heart a name
Seemed better than in song or story
If men instead of nursing pride
Would learn to hate and to abhor it
If men relied on love to guide
The world would be the better for it

If men dealt less in stocks and lands
And more in bonds and deed fraternal
If lovers work had more willing hand
To link this world to the supernal
If men stored up love's oil and wine
And on bruised humain hearts would pour it
If "yours" and "mine" would once combine
The world would be the better for it

If more would act the play of life
And fewer spoil it by rehearsal
If bigotry would sheathe her knife
Till good and truth were universal
If customs grey with ages grown

Had fewer blind men to adore it
If taken shone in truth alone
The world would be the better for it

If men were wise in little thing
Affecting less in all their dealings
If hearts had fewer rusted strings
To violate their kindly feelings
If men when wrong beats down the Right
Would strike together and restore it
If Right made Might in every fight
The world would be the better for it

For the spiritual age
The teachings of Philosophy, By David Barker.
What matter where the bar may be
To which our world is cited
Though here or in eternity
Each wrong must yet be righted.
No drop of blood was ever spilt
That washes out an others guilt. (Not even the
inocent blood Christ

There is no bankrupt laws for sin
Tho heretics may preach it
No limitation act steps in
Tho Paul himself might teach it
For ages though the times delayed
Each moral debt must once be paid

New Lebanon March 20th 62.

Beloved Br. Chauncey,

I received your letter or note of the 26th ult with much pleasure, it being very unexpected, not thinking that any one ever thought of me, or of any thing that I have said or done, being so isolated from all notiety. So of course your letter brought along with it quite a ray of sunshine, knowing that it came from a good true friend and brother.

You mention the condition of things both spiritual and temporal, as being in a shape that they are not suddenly moved. This may be true; but let us suppose that there is a great ship that we wish to move; if we strike it ever so violently we only jar it; but let us fasten a rope to it and apply a steady power and it will soon move. It is said that it can be moved with a sewing thread in still water. So how ever powerful we may be small when compared with the great mass of mankind. Yet let us be calm and draw steadily in the right direction, and the ship will move and bring to the shores of Canaan many noble souls,

and as you say the gospel increases is an uphill work, let us climb that hill tho it be steep, we may set stones to rolling that will roll others and finally set all things in motion and better the condition of millions and change the state of the whole world for the better. For the law shall go forth from Zion and the word of the Lord from Jerusalem. We sometimes compare the gospel to seed and call it gospel seed and we have our chosen instruments to sow it but still there does not much of it take root. For this feature, shall we find fault with the instruments chosen to sow it, or shall we blame the ground on which it falls, or the nature of the seed. We will suppose that all three are in fault together. There are none of the fallen race that in their natural and fallen condition that would cleave to the selfdenying life of Christ, hence the people of God have always been a despised few; therefore we may infer that the gospel seed is to refuse to take root in any soul whose whole heart is filled and satisfied with their corrupted nature. And again we may infer that on such ground it cannot take root; there being no place for it.

Now lets see, how our Heavenly Parents sowed the

seed and the state and condition of the ground on which they sowed. The peculiarity of a peoples worshiping God in the dances of them that make merry was a new thing; which at that time gave an alarm to all the professors of Christianity and mankind in general, and stired up the best and most substantial honest class of mankind to come and see what new thing had taken place. This gave opperturnity for each soul to be indevidually instructed in the way and work of God; some in the greatest of kindness and others with reproof and admonition according as the condition of the soul taught required. And many noble souls came honestly seeking for the truth: such were taken in the gospel net and received the gospel seed on good ground and has proved themselves noble pillar in the church, by a long life of self denial and usefulness and now have passed away. But the dishonest and willful, said the shakers were deluded and where nothing but a set of wild fanaticks and with the mouth of slander spread many fanlse reports, which where readily believed by the mass of mankind; because under these reports they could rest at ease in their corrupt natures
But these days have passed away and dancing to worship

God is no more a new thing but a novelty. And we rest under the odium of those faulse reports in the publick mind and therefore it attracts nothing but the curious, and the novelest, and they come, and go as they come, without meeting the testimony individually, Altho they may hear what we call a good sermone it does not meet their condition to awake them, being under the influence of prejudice but though these reports spread in the begining hence there can be nothing done or said in publick to the present generation that will do them any good. Let the testimony be spoken in the most theological form with the apt[illegible] of a critick; they will only say he is a very smart man, and so lay all the qualifications of the gospel truth to the mans activity. Believing him to be like all other profsers of Christianity or preachers who they know to speak the word of Christ and the apostles and prophets and not even keep the moral law, and profsesly live in all the pollutions and corruptions of the rest of mankind and so ward of all their convictions in this way. Others are like Naaman who was wrath with the prophets when he bid him wash seven times in Jorden, (and said) are not the waters of Abana, and Pharpar rivers of damascus

beter than all the waters of Israel. To this class will say, we not the presbeterians and other popular sects as safe to follow as the poor mean shaker to whom I must confess all my sins and give up my property, and be subject to their dictation. There may be an nother class that are convinced of the truth and believe; but there is allways enough antichristian preachers, who may justly be called the fowels of the air to pick up all the good seed and distroy it which causes all the labour to be lost. It is not nessary to make long comments on a matter so well proved in every observing mind, by disappointed experience and absolute facts. For this we all have candor enough to own that there has been but few gathered to believers even under the most active and wise capasity for publick speaking. Therefore we may say that a fine spun doctrinal sermon is the blow ment that will only jar and sink the ship, and not move it to any good end. We may attain to the credit of being a good speaker among our brethern, but without accomplishing our object to help souls to God. As in the words of the Prophet, We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitenes of the world fallen: for in vain do we set a snare in sight of any bird.

It is written; Take head to yourselves lest at any time your hearts be over charged with surfeiting and drunkeness and cares of this life and so that day comes upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth

The testimony from the heavens, in the late manifestation of Mother, was, that we should pass through great tribulation and sufferings. Then should many be gathered to the church of the first class noble souls, and leading spirits, of the land. I believe in the promise of God that was made to us at that time. But they will be taken in a snare, or as when one catch quails in a trap. As I said before, in vain do we set a snare in sight of any bird. Why do not believers act a little more on the Apostle Pauls principles; that is, to be crafty and ketch them with guile. For a dispised shaker to preach or teach a company of the wise and prudent of mankind is of no account unless they can take them seperate and speak right to their condetion and into their souls it will slip off as water does off of an oiled goos, Yea they rather treat it with scorn and contempt being much like the jews who said can any good thing come out of Nazareth so they say can any good thing come from a shaker. In looking over these things

there seems to be a bar set up to circumscribe us in all our present economy. Those who come to hear, do not appear to be a substantial class of mankind some being in debt and involved in such away that they are more burden than benifit, and some times it does seem their object is to throw their obligations on the believers and release themselves from their responsibility. others are such as are trying purposedly to reform the world but in reality their object is to become the largest toad in the puddle, not considering the sayings of Christ! That he that exalteth himself shall be abased. Another class believers take are the poor children who are raised in the streets of our large cities who have learned a most every vicious habit and invented some themselves who seldom make believers. These are not the class that the believers society ought to be composed of. Mother said that the midle class where those who made the best believers" The farmers and mackanics who are not roving around the country but stay at home and attend their own churches and feel it their duty to keep the laws of the country. and deal honestly and honorably with other men. Many of these know nothing about the principles of believers, and hence they are not looking for salvation from that source

and perhaps they are giving credence to the evil reports
which have been common about us who if they knew
the truth would be thankful that they ever heard the name
of a shaker. How necessary it is for such to have a
privalege to hear, and choose or refuse for themselves,
both for the good of believers and also their own good.
Can believers under these considerations withold
from them the blessed tiding of salvation from sin
by their paying the required price that is simpley
to honestly confess and forsake sin and right their
wrongs. Can they withold labouring individually with
all such and not be held accountable? This is a grave
question and perhaps one that may not be comely
for me to ask. But if we are the messengers of peace
and salvation to all mankind. I can not see why
we lie resting so long and nothing doing.

Let me propose one or two things more. The great
work of coming to judgement, now in this latter day
of Glory is not a whole sale business, but an individual
work. As the old say is, every one must carry their own
skin to market. If that be so, then there must be labour
made with every individual soul, before they can be
said to hear the truth in a stile suited to their condition

and so be able to choose or refuse for themselves and more than one labor or two. For it is writen, the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little; for God is merciful and gracious long sufferin and abundant in goodnes and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the willfuley guiltty. But there seemo to be quite a difficulty in coming into this individual contact. beleivers are so isolated from them and very necessarily so too. for it is one principle in the testimony of the gospel to keep seperated from the world.
As I have spoken before if using craft and guile. I will now explain myself We all know that there is a principle in all mankind that does not like to be taught, But had rather be the instructer themselves Hence when one comes forward in the garbe of a preacher it raises this feeling, I am as good as you are, if I have not so long a face and hypocritial affections. Now to avoide all theze imaginations, let there be two brethern in each coci apointed to take means to call on the nabors whether by peddling or some other means; but at any rate let

them have with them notions to suit the appetite of children, such as oranges, raisins, candies, and apples, nuts, and so forth, and give enough to them to win their affections, and at the same time fall into conversation with the Parents, and finally end it in a religious one, but not as a preacher, letting it all appear as it happen so; but let them work cautious (for in vain shall one set a snare in sight of any bird) advancing such items in the subject that they can fairly support by the scripture and common sense, in a familiar way and labor to gain their assent to what is said and not talk so much as to cloy them in the beginning, but be in haste and leave them while things go well: leaving this caution. We shakers are an unpopular people and our drocbines are as unpopular as we are; and as you appear to believers what we have said it will be no gain to say any thing to others about it, they will but laugh about it and about you: but lay it up in your mind to weigh in the times of your solemn thoughts. We shall probably come this way again then we will talk more about these things. The idea of pleasing the children, is the more easily to fetch the mind and affections of the Parents:

and so steal in upon them unawares and fulfil the saying of Christ. That as a snare shall it come on all them that dwell on the face of the whole earth. This is the craft and guile that I recommend. We have the example of our heavenly Parents to consider how they sacrificed all their home comfor to and profits to travel through the country from Connecticut to Main for the space of three years preaching the gospel. And how Jesus said that the foxes have holes and the birds have nests but the son of man hath not where to lay his head. Having sacrificed all his time and life (and not even done as much as to prepare himself a home) for the good of mankind and the cause of truth. Has the spirit of Christ grown more selfish in this day than it was in its infancy: out of our hundreds cannot as many as two be sent abroad to enlighten mankind with the testimony against the flesh and all its works? Or must we be combind together to lay up the allmighty dollar and prepare houses and home till we have all dwindled away to no one to dwell in them Jesus sent out at one time 70 of his disciples two by two, and gave them power over all unclean spirits, and bade them to

declare that the kingdom of heaven was at hand. But
in this day the devil has learned to follow after such
as go forth to our cities and preach in their churches
and tabernacles, and even tell them that the king-
dom has already come down from God out of heaven,
and that the new Jerusalem is all ready builded.
I say if they convince a part that it is really so.
The devil has his chosen ones on hand who he sets
to work to put out all the light and conviction
that has been planted in their hearts So it becomes
like the seed that fell by the way side which
the fouls of the air picked up. But let the testimony
be privately held to each individual and things
will not turn out so; for every good and honest heart
would then have a chance to act for themselves free
from the influence of those fouls of the air which
the devil has ever set to work against the gospel of
Christ, and the number of those emissary increase
as believers moove in an open and publick form.
But let us work out of their sight let us be more
wise than serpents and more harmless than doves
keeping truth in our soul. And while we come unto
them as strangers and pilgrims testifying against

the wickedness that is in the world, by the lust of the flesh and the works there of: and warning them to flee from it as Lot did from Sodom. May we prove ourselves to be as Angels and ministers of salvation to their souls, opening the understanding of their hearts unto repentance and life of the gospel. Making the words of Jesus true. That many shall come from the east and the west and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven, But the children of the shall be cast out into outer darkness: there shall be weaping and gnashing of teeth.

The children of the kingdom are fast going out as those whom we have gathered to brood over and spend our strength and time, who are like the pheasants egg hatched under a hen as soon as the shell is off of its back it will run away.

O God send out the mesengers of salvation That Zion may not become a reproach and stumble and fall that her adversaries may not say ah I thought it would be so. send them out To call them to the feast of the Lord to the supper which is prepared by thy son. Then shall she shine forth to the nation of the earth

and be as the city set upon a hill that cannot be hid and her inmats shall call her blessed and all that behold her glory. Yea peace shall rest in her borders and righteousness and truth shall stand in her gates. For judgement is laid to the line and righteouness to the plummet: And they shall sweep away the refuge of lies, and these waters, or influences shall over flow all hiding places.

The world think that believers are a strange set of fanatics, and bigots, being stamped and mixed with that dreadful principle called with them the root of all evil, the love of money. Now such as have this thought and feeling towards us never will believe untill that is removed, and when that is done, they will be as apt to believe as any other. Then how necessary it is to send out samples to become familiarly acquanted with them and convince them that instead of bigots, that we are humble, and instead of wild fanatics that we look rationally on all the works of God and man, and have good reason and sense with other men, and do exercise it coolly? and to prove to them that we are not misers but on the contrary very generous and liberal: by showing that we are wholy given up

in body and mind and property to do the will of God. By helping the poor and teaching them how to better their condition; and in any other way that may develop its self, that it may be manifest that we are a light set upon an hill that cannot be hid. And so through the medium of an untiring labor. plant that faith in them, that will compell them to come in for my house shall be filled.

Mount Lebanon, September. 16, 1866.

Friend Abraham Peter Van allstine

As you requested me to write you a letter and as our conversation in respect to the foreknowledge of God was quite short and unfinished, I thought I would write a summary of my sentaments hopeing that it will lead the minds of of those who read it, into a labor inquest of the true carracter of God, to see him as he is a kind and benevolent being. Doing all things consistent with his divine nature and will: to better the condition of man.

Behold him in the natureal order: How wonderful are his works? How good and kind he has been to all living creatures? Look at the fruits of the earth, purposely formed for food for man and all animal creation. In obedience to the laws of nature, nothing is left to suffer. After we view all the substantial grains and provitions to support life think of the apple, peach, pear, and endless veriety of the grape, the plum, apricot, tomato, and mellon, with all the numerous kinds of tropical fruits all adapted to their clime: with their rich and refreshing taste: how they suit the palate. How every thing is calculated to add pleasure and happiness to his creatures?

Now take a view of the earth in an other order

of things, Its minerals. There is the gold silver, copper, tin, bismuth, nickle, lead, and finally the Iron, which is made into steel, and becomes the greatest servent of man. With it he cuts and breaks every thing else, and subdues all things before him. There is also timber and stone an other endless veriety of blessings with which we build our houses and make other things. When I try to recount the blessing God has given us, my abillity comes so short of giving the honors doe to the cause, I stop and say they are more than I can name

And I acknowlege that God has put into our hands every thing heart can wish or mind reasonably conceive, Even the finest of oil flows from the earths bowels to fill our lamps to give light by night; Which is a great blessing tho not eaqual to the suns light, for by it all live and are happy. If we keep the laws of this great holy and liberal God. Who made the sun to shine by day and the moon by night.

Now after God has bestowed all these fostering cares with ten thousand more not mentioned, without the least appearance of treacherye. Shall I believe that he is treacherous, and that he is only playing the rascal that he may entrap us, and plunge us into everlasting torment and affliction. Without regard to any conduct of ours, because that he has predetermond that we should never enjoy the peaceful abode of a long and

happy eternity. And by so doing act the part of an old self-willed despot. Changing himself / according to former evidence of him / from a kind and loving Parent, into a brutal hard hearted tyrant, indulging himself, / because he has the power, / in a savage disposition in seeing us wail in torment to an endless eternity.

Nay, I will trust in God, for in his love I find salvation is placed for me, and all others who will accept of the offer God has made by sending a Saviour, / and as has been said / his only son into the world. / Yea I will praise the Lord, and with a greatful heart I will sing of his everlasting kindness and love. For with unbounded charity and mercy he hath sent his son into this sinful world. Bringing offers of peace and salvation unto all. Yea I will swell the holy number, and join the heavenly choir, and sing glory to God in the highest, on earth peace and good will to man. For unto us God has sent a Saviour, opening the way of life and salvation through a strait and narrow path. Which is self denying mortifying crucifying daily dying unto sin. But bringing glory and honor and eternal life to every soul who is faithful to keep in the strait path. Come let us copy the bright example of the humble Saviour. By dealing

justly, loving mercy, walking humbly, before our God, and showing kindness unto all both friends and foes. Yea we will open our hearts to the poor and relieve the needy, And banish from our souls all unrighteousness of the lust of the flesh. Fornication, wickedness, covetousness, malice, envy, murder, debate, deceit, evil whispering, backbitings and hating of truth this will free the soul from sin Those who live thus feel the special love of God and can live together as innocent brethren and sisters, enjoying each other's friendship in the bonds of holy love. And in this blessed union enjoy a Paradise on earth, Dayly growing from grace to grace increasing from glory to glory. And so giving evidence to all that we have found the Saviour.

But this seems to be off the subject of his complete foreknowledge. But I can see in all this a manifestation of his foreknowledge For if he created the fruit first he must have foreseen what kind of a palate to make to give such a refreshing richness to its taste. Or he may have conceived the idea of both the palate and grape at the same time. And then began his work scientifically with a complete foreknowledge of what he was doing: And what the result would be, how all creation would bless him, and sing salmons and hymns to eulogize him as the great master builder

I can see in all his works proffit and economy both combined for nothing is in vain of all his works. Even that which has lived and answered a good purpose while alive in its season. As it returns again to its former elements it answers for food, for something else to flourish and grow out of. Therefore he has made every thing proffitable in all stages of their existance

His whole great mind has been moved to bless the work of his hands, and make every thin happy in its time.

Therefore I have confidence in him that he will continue his blessing / for it is one of his attributes / to an endless eternity To those who will keep and respect the laws he has placed in our souls we in other words follow the dictation of conscience. according to the best light and understanding we may have received.

Considering the great blessings, which he has bestowed on us and upon the whole work of his hands. It brings to mind the words of Paul. And we know that all things work together for Good, to them that love God, to those who are the called according to his purpose. But Jesus said that many were called but few are chosen. It will not be improper here to observe that God has some peculiar purpose in calling souls And also a great nicety in making his choice after they are called.

And Peter said. Save yourselves from this untoward generation. Which shows that there is a work for each individual to do, that they may be saved or chosen. And it also shows that the reason so few are chosen they do not comply with the terms. That is. To obey the voice that calls. They that love me keep my commandments. The truth is. If we are accepted of God, we must live to our best light knowledge and conviction of right. Then we can rest in peace and confidence towards God

But Paul contines. For whom he did foreknew he also did predestinate to be conformed to the image of his son. That is. To be made like the pattern which agrees again with Peter Rather give diligence to make your calling and election sure, for if you do these things, you shall never fall. If Peter has this thing right our own doings is the hing, on which our predestination turns. If we miss the prize it is because we have not observed to obey the inward monitor with diligence enough to put of the old man with his deeds and walk the strait and narrow way of selfdenial. that we may be conformed into the image of his son. that he ought be the first born among many brethren. For by being conformed into the image of his son we become the sons of God, and are the brethren of Jesus. For both he that sanctifieth and they who are

sanctified are all of one: for which cause he is not ashamed to call them brethren. Saying I will declare thy name unto my brethren in the midst of the church will I sing praises unto thee. We gentiles will not have the privilege of this brother hood, unless we strictly walk as he walked, and live as he lived, to conform ourselves into his image. This should be the first work of every one who names the name of Christ. Yea let them depart from iniquity.

God in the begining made man in his own image, in the image of God created he him manle and female created he them And the Lord God planted a garden eastward in Edon, and there he put the man whom he had formed to dress it and to keep it. And the Lord God commanded the man, saying. Of every tree of the garden thou mayest freely eat. But of the tree of of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die.

Now the serpent said unto the woman ye shall not surely die. For God doth know that in the day thou eatest there of then your eye shall be opened, and ye shall be as Gods knowing good and evil. And now the woman thought the serpents language very cogent reasoning, and began to be deceived, and thought she could see the tree was good for food and that it was pleasant to the eyes and a tree to be desired

to make one wise: she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat. And the eyes of them both were opened and they knew that they were naked and sewed figleaves together and made themselves aprons

Friend; After they had gone in disobedience and been deceived by the serpent and obeyed his voice. Then they took upon themselves the spiritual image of the serpent, and lost the spiritual image of God. And for this cause they had no power to transmit the spiritual image of God to their posterity, but the image of the spirit whom they obeyed. For Paul says Know ye not that to whom ye yield yourselves servants to obey his servant ye are to whom ye obey. Whether of sin unto death, or of obedience unto righteousness. And Jesus answered the jews saying Verily verily I say unto you Whosoever commiteth sin is the servent of sin. And David says Behold! I was shapened in iniquity and in sin did my Mother conceive me.

And so it has been with mankind ever since they were deceived by the serpent, and their eyes opened to see each other with eyes full of adultry or lust. For it makes no difference who the object of their lust is, as to its sin in the sight of God, whether it is legalized by the law or not the spirit is the same that eve received from the serpent, For she took of the fruit and did eat, and gave also to her husband

with her and he did eat. And brought upon themselves the severe reproof which they received that is to be turned out of the garden of Edon, and cut off from any access to the tree of life. Which makes the words of David true as quoted above. And this condition and propensity they have transmited down from one generation to an other even unto the preasant day.

And mankind can never rise out of this state without the testimony of Jesus Christ which is sharper than any two edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a descerner of the thoughts and intents of the heart. Therefore God promised, that the woman seed should bruise the serpents head. Which seed was Christ manifested in Jesus. Whom God sent in his everlasting kindness with this all searching testimony to liberate mankind from under the power of the serpent. And reenstate him again in the image of God his creator, through the mediem of his life testimony and example in bringing himself into true and simple obedience to his Father, that he might be impressed with the image of his God. For said he I came not to do my own will, but the will of him that sent me. And so by the authority of his life and example, to call all mankind into the same spirit of obedience with him.

Considering this to be his mission. His teachings are

are what God requires of men to obey. Hence he saith. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of my self. And this is his doctrine Then said Jesus unto his disciples. If any man will come after me, let him deny himself and take up his cross and folow me. What deny him self? Pray what of? Why of that very thing which Adam and Eve did which seperated them from the tree of life, and caused them to be turned out of the garden of Edon. and also that which opened their eyes to see their shameful nakedness and feel their shame gather figleaves and cover themselves. As tho they could cover up from the allseeing eye of God But Jesus pulled of this old deceitful covering. By his life and doctrine and said unto all If any will come after me. Let him deny himself and take up his cross daily and follow me. For whosoever will save his life shall lose it. But whosoever will lose his life for my sake the same shall save it. See Mat. 16th ch. 24. and 25. Luke 9th ch. 23, verse. Mark 8th ch 34. & 10th ch. 21st verse

And this is the condemnation, that light has come into the world, and men love darkness rather than light because their deed are evil. For every one that doeth evil hateth the light lest his deeds should be reproved. But he that doeth the truth, cometh to the light, that his deeds may be made manifest that they are wrought in God John ch. 3.

verse 19, to 21,. Jesus saith. There is nothing covered that shall not be revealed. Neither hid that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light, & that which ye have spoken in the ear in closets shall be proclaimed upon the house tops Luke ch. 12, 2, 3, verses. Paul in writing to the Ephesions say. Have no fellowship withe unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things; which are done of them in secret. And so Jesus and the apostle tang honesty of purpose, and coming to the light in all things

The charms of the flesh is broken to pieces
By those who are honestly true unto God
And the soul is set free fom that cruel tyrant
By the sword of the spirit through Christs holy word

Now these few passages out of many others which are as good shaker doctrine as these, show forth the real substance of the doctrine of Jesus Christ. To wich men aught to give head, and yield obedience too. But they (men) are like a drowning man, who will catch at a straw to save himself but finally is lost. And so will all be lost who will hang to such pasages as this. Moreover whom he did predestinate them he also called: and whom he called, them he also justified and whom he justified them he als glorified. Now we do not know that Paul

Paul was the auther of these last sayings For I have knowledge from high athority. That many places of scripture, amend=ments of their translation are indispeseable to giving the true and literal meaning ~~reading~~ of them. Yea I say such as having to this and other passages of the same import with an Idea that the apostle ment to insinuate that God through his fore=knowledge and soverign will; elected part to be saved and the rest eternally damned without regard to their works. right in the face of all the teachings of Christ and the apostles in favour of justification by works must of course lose all confidence when they meet Jesus and the apostles to give an account of the deed done in the body, and then will have to confess that they used those scriptures for the purpose of giving ease to their souls, while they fulfilled the demands of a fallen nature Even if these are Pauls words it to honest man can judge him so unfavourably, as to insinuate that he ment to release mankind from doing the best they can, or from their duty to do the best. I cannot judge him in this manner, For he must have known the inclination men have to throw off all responisibility for their morality and do their own wills without restraint. And so go the broad road to distruction totally I would rather say that it was to encourage them to hold fast to their duty and obedience to faith. By showing

them that God would do his part if they would be faithful to their call. For he says. Who shall lay any thin to God's elect. it is God that justifyeth. If God be for us who can be against us? Who shall seperate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword. For thy sake we are killed all the day longs, we are accounted as sheep for the slaughter In all these things we are more than conquerors through him that loved us

If God and Christ are to pay all the debt of lost souls, and leave them nothing to do? Why does the apostle talk as in the above quotation. For he implies, by his question, that they had the power to do otherwise, and not suffer those hardships and also to disenherit themselves of the blessing of God. And how so? If they were the elect of God? Whom God had elected to enjoy heaven and felicity through the eternal ages, from the foundation of the world: without regard to their. Works What need they suffer these things? Why not go with the current being already chosen and elected? As nothing can alter the decrees of God. In the view of those who imbibe this doctrine

Let us admit that the decrees of God are unchangeable. But how? It is through certain laws, like the law of

gravitation, and that fire burns, and water will put out fire, and wind will make it burn hoter. These are unchangeable laws or fixed principles in the natureal or material order.

There are also fixed laws and principles in a moral and religious view. As our duty and obedience to God. Brings justification. To perform our duty to man Confirms our justification As a seperation from the world, and worldly things, Brings peace and quietness. As practical peace. brings confidence toward God and man. As truth. Which keeps the soul who speaks it unblamable before God and all true men. As a virgin life and purity of heart. Which go hand in hand Prepare the soul to see God, and dwell in his presence. For blessed are the pure in heart, for they shall see God.

These are immutable principles with many others. For time must roll and death judgement and eternity stare us in the face. While we cannot cange any of our past acts. Nor bring back the day that is past, to live it over and do better. But we must appear before his all searching eye, just as we are, there to be judged by his unalterable law of justice. According to the deed done in the body. When he shall gather the wheat in his garner, and burn the chaff with unquenchable fire.

I think men lull themselves to sleep and carelessness

as to their conduct while reasoning on these scriptures. For their rational souls will speak. For say they. If God has predestinated all souls from the foundation of the world to a certain lot in the heavens of Glory, or to everlasting shame and contempt in the flames of hell. And this all done through a sovereign unalterable will, without regard to any of their doings. I can see no use in denying myself of any thing my nature craves. For I did not form that any more than I did myself. I have been to God made man

When souls awake to see their real estate, and condition, and their eyes are opened to see their loss & seperation from God. They can see then as the prophet Isaiah saw. That the Lords hand is not shortened that it cannot save. Neither his ear heavy that it cannot hear. They see their iniquities seperating between them and their God, and their sins hiding his face from them that he will not hear. Therefore the truely wise humble themselves before God and confess their faults one to an other, and to his witnesses. That the seperating gulf may be removed. Then the words of the apostle John is verified to them. That is. If we confess our sins, He is faithful and just to forgive us our sins, and to cleans us from all unrighteousness.

Yea let souls repent and confess their sins take up their cross and walk the strait path of selfdenial, and obey the teachings of Jesus and apostles, and they shall know of the doctrine whether it be of God, or whether I speak of myself. Said Jesus Yea how soon they will fill up with the love of God, and the same confidence which the apostle John had. When he said. We know we are of God, and the whole world lieth in wickedness

Paul in discribing those who are justified said. There is no condemnation to them which are in Christ Jesus who walk not after the flesh ~~but walk after the flesh~~ but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. In this verse there are two laws spoken of. The law of the spirit of life, and the law of sin and death. What is the law of the spirit of life. Let us read a little farther and we shall see what Paul considered it to be. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh. Then according to this sin had its dwelling place in the flesh. As I have fully shown before. And so the son of God condemned sin in the flesh, that the righteousness of the law [or spirit of life] might be fulfilled in us, who walk not after the flesh

but after the spirit. For they that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be, So then, they that are in the flesh cannot please God

These last verses are the everlasting truthes of the gospel of Christ, which are not enveloped in mystery. But are plain to the understanding of any one even the ignorant. And those whom ye hold to be wise among you, pass over them as things of naught, and fill their minds and hearts with things of but little importance. Or figuretively speading, their bellies with the huskes which the swine did eat. And then form it all into a great mystery, to blind the eyes of the ignorant, and delude themselves. And so spend their time and day of salvation prating over their mysteries which have no truth in them and the more they say the worse they are bewildered and lost in contention and strife. One set in battle against an other; each striving to be wisest and greatest seeking after the praise of men in a great name. But what does it all amount to, nothing but

trouble. It is even worse than vanity. It leaves its votaries destitute of any solid comfort or confidence towards God, being still bound under sin, while the fear of death hath full power over them, they pass away their day of salvation. Therefore they die in their sins. While neglecting to obey from their heart those simple and plain truths, which I last quoted from the 6th of Romans. While, if they would take up their cross and follow Christ in the regeneration, and obey from their heart these doctrines, they would lay up an everlasting treasure of Good in the eternal worlds above, which would be heaven and happiness peace and glory, which cannot be discribed by the pen of man

Paul says. And if children, then heirs, heirs of God & joint heirs with Christ; if so be that we suffer with him that we may also be glorified together. For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.

This is in perfect unition with what is writen above. That is. Obey the testimony of the son of God, that we may be conformed into his image, and so become his brethren and the children of God. And as we have been heirs with him in his sufferings, so we shall be heirs in his glory: For it is writen. Eye hath not seen nor ear heard, neither hath it

entered into the heart of man, the things which God hath prepared for them that love him

☞ If ye love me keep my commandments. He that hath my commandments and keepeth them, he it is that love the me, and he that love the me shall be loved of my Father, and I will love him, and will manifest myself to him. John 14 cha 15th and 21st verses.

I have not noticed all the scriptures that the abettors of the doctrine of foreordination use to support that notion or doctrine. Neither can you reasonably ask it of me, in so short a space. To answer all the ideas men have on this subject would be inconvenient to comprise in one letter.

I have shown that God is goodness, kindness, love, and mercy, that he cares for the human family, as the kind Parent cares for their children. That his government is not a despotical one. That each one shall receive what they earn, on just and equil terms. That is. If we sow to the flesh, we shall of the flesh, reap corruption But if we sow to the spirit, we shall of the spirit reap life everlasting.

I have also shown that man through disobedience lost the spiritual image of God, and took on himself the image of the serpent, and from this state he could not possibly

be releast without the testimony of Jesus Christ the womans seed which should bruise the serpents head. That he must gain his relation to God, by obedience to the doctrine of Christ; which is to bear the dailys crofs against the works of the old Adam and Eve, Who sewed figleaves together to cover themselves from the all searching eye of God and faild in their undertaking. For they only exposed themselves For he says. Who told thee that thou wast naked? Hast thou eaten of the tree where of I commanded thee that thou shouldest not eat?

I have also testified that the whole family of man have been begoten and conceived in sin. As David the great king of Israel said of himself. The words of Paul apply here good. That they that are in the flesh cannot please God

I have also shown that men love darkness rather than light because their deed are evil. And that they are unwilling to receive these sayings of Christ. That there is nothing covered that shall not be revealed Neither hid that shall not be known, &c. Therefore they seperate themselves from Christ. and are none of his for they that are his walk in the light even as he is in the light. How is it if these things be not so?

Why do they not press in at the strait gate, through humiliation, and repentance? Confessing their sins one to an other that their deed may be made manifest, and be known whether they have all been wrought in God? O! that men could see their latter end. They would repent and turn again to God Even as the prodigal son returned to his Father. Who felt himself no more worthy to be called his son. But one of his hired servents

All men are (or have been) prodigals. and if they are ever saved from sin. They must return as prodigals to God, in humiliation confession and repentance, and join themselves again to him in humble submission and obedience to all his commandments.

One thing more and then I am done for this time Read the 19th ch. of Mathew, begining at the 3rd verse and read to the 13th verse. His disciples say unto him If the case of the man be so with his wife. It is not good to marry: But he said unto them. All men cannot receive this saying save they to whom it is given. For there are some eunuchs which were so born and there are eunuchs, which were made eunuchs of men. And there be eunuchs which have made themselves eunuchs for the kindom of

heaven's sake. He that is able to receive it let him receive it. Friend Danaltstine I have felt myself able to receive this saying. For how shall we that are dead to sin, live any longer there in. Knowing this that our old man is crucified with him, that the body of sin might be distroyed, that hence forth we should not serve sin.

And I bless the day I began the work, and heard the call to forsake all for Christs sake and the gospel.

Can you receive this sayings and by so doing be grafted into the vine of Christ. And receive the sap that flows to every one who bears the cros of Christ and puts off the old man with his deads, by bringing all his dark works to the light. Even those things which were done in secret with a covenent with death not to reveal them.

But blessed are they that will receive these saying of Christ. Who will not keep any thing covered that shall not be revealed. Neither hid that shall not be known &c.

If you do these things, you will join that number whose sins have gone beforehand to judgment. While others sins follow after to condemnation. But the words of christ are that they must all be known, either in mercy or judgment. And when a soul considers these things he is then in the best frame of mind to make his choice

So I have writen these few sheets, hopeing that they may be received in good feelings. For I have not intended to advance any things that the scripture does not support.

If it would not be asking too much, I would like you to write to me as soon as would be consistant, For it would be very agreeable to learn your mind in relation to these things

So accept of my highest respect and good wishes for your happiness in this world, and in the world to come. So farewell

From Hiram Rude

To Abram Vanallstine

From the Evening Journal

Naked Truth

Truth & falsehood once together Chanced to meet in the path
Both agreed the sultry weather Bid them take a river bath
So disrobing quick disported They within the cooling tide
Found the balm that each had sorted Every wish had satisfied

Falsehood being first at leaving Clothed himself with this array
Took the good clothes truth deceiving Left his rags & sped away
Truth disdained the lie to practice Falsehood traveled like a Prince
Dating from the bath the fact is Truth's been naked ever since

Mount Lebanon Jany 17.

Respected friend Capt. Wm. B, Rayne, Smith, Bates. William, Bartch. G, H Robinson. James T, Van Slyck, John Slyck.

I had a feeling to write to you a few lines of the principles and sentiments of our gospel for your satisfaction and perusal.

My kingdom is not of this world, said Jesus. This I find is not considered by men in general as it ought to be; both in its importance and its propriety or philosophy.

There is a natural body, and there is a spiritual body. And so it is written; the first man Adam was made a living soul; the last Adam was made a quickening spirit. How-beit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual.

The first man is of the earth earthy; the second man is the the Lord from heaven, As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. Now this I say my Brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Here we discover in the Apostles mind two orders: the natural order after the first man Adam. The spiritual order after the second man, the Lord from heaven a quickening spirit. And this marked difference is to be seen in all the teachings of Jesus Christ (and his Apostles.

The Sadusees asked Jesus, whose wife a woman should be who had, had seven husbands. In the resurrection ~~whose wife shall she be~~ And Jesus said to them. The children of this world marry and are given in marriage. But they which shall be counted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. Neither can they die any more, for they are equal unto the Angels, and are the children of God, being the children of the resurrection. In this we see the two orders spoken of above, the children of this world, & the children of the resurrection; two distinct orders, the first marry and are given in marriage, but they that are accounted worthy to enter into the resurrection neither marry nor are given in marriage. For as they enter into it, they put off the old order of marrying that was instituted under the natural order, or first Adam, who disobeyed God and had his eyes opened to see his shame, and also sewed figleaves together to hide his nakedness.

Jesus professed that he was the resurrection, now in this world. Raising himself (for he learned by the things which he suffered) and those who believed on him, up out of the death that the natural man had brought upon himself by his disobedience to the commands of God. How did he rise? By denying all the works of the old Adam, and entering into

a new life, having new motives and desires in his heart, to do the will of his Father in heaven; hence he saith, I do always the things that please him.

The living souls of those belonging to the first man who is of the earth earthy, must meet a great change to become a new creature or a new man. Hence Jesus said; that which is born of the flesh is flesh, and that which is born of the spirit, is spirit. He says I am the resurrection and the life; he that believeth in me, tho' he were dead yet shall he live. In Adam all die. Why? Because they with Adam ate the forbidden fruit and died. Therefore, Jesus said, except you be (born into life) again you cannot see the kingdom of heaven. The call is to quit eating the forbidde fruit, and come into Christ, into the resurrection, and so come to life again by rejecting the deathly works of the flesh, by forsaking it and all its order, or Story of relationship, that comes by the works of generation. Hence Jesus says, if any man come to me and hate not his Father Mother wife and children, brethren and Sisters, yea and his own life also, he cannot be my disciples. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest after he hath laid the foundation, and is not able to finish it, and all that behold it begin to mock him. So likewise whosoever he be of you that forsaketh not all he hath he cannot be my disciples. Luke ch 14. verse 26, & 27 & 33rd.

Can any prove that this forsaking and hating all the most hath, that is belonging to the old man or works of the first Adam, is not the very essence of the resurrection, or being born again. For, Jesus says, You cannot be my deciples without doing it. ~~But Whoever you cannot be my deciples without doing it.~~ And therefore you cannot come into Christ, who declares himself to be the way, the truth and the life: no man cometh unto the Father but by me. His declarations on this point is made very impericously, and I see no way to modify or change His word. Since he has said, heaven and earth shall pass away but my word shall not pass away. Luke ch 21, verse 33.

But what part of his teachings, will you take to prove that this forsaking all is not the resurrection? Will you say to love the Lord thy God with all thy soul, and with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thy self? That this is the new birth. But this you cannot do, while your heart is set on Father, Mother, brother, Sister, or your own carnal life or wife. For this takes your love from God. Paul says, He that is unmarried, careth for the things belonging to the Lord, how he may please Him. But he that is married, careth for the things that are of the world, how he may please his wife.

After all this will you yet say for an excuse, all that is required is to love God your greatest theme?

God has not commanded a divided love, neither does he expect our love to be divided between him and Satan. But we know that this is not the law. The law reads thus. Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself. Now in our language all does not mean part. So then while your love is upon a dear wife, you are seeking how you may please her, and not the Lord your God. Therefore you do not keep the law, this the captain of our salvation does not accept; hence he invites us to sit down and count the cost. For whosoever forsaketh not all that he hath, cannot be my disciples. Luke ch 14, verse 33.

The Jews had this law, to love the Lord &c, given to them thousands of years before Christ appeared. Which law they was never able to keep, till Christ came and set them an example, for he came not to distroy the law, but to fulfill it. He says, did not Moses give you the law; yet none of you keep the law. Why go about to kill me. John 7th ch 19. He taught them that if thine eye offend thee pluck it out and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. This language we understand to be metaphorical. What member is dearer than a mans eye is to him, or more tender and delicate to be touched.

God knows the hearts of men, for that which is highly esteemed among men is an abomination in the sight of God.

~~God counts the martyrs one for least which is highly esteem~~
~~among men is abomination in the sight of~~. And what
is more highly esteemed than the conjugal relation between
the sexes, what will touch the feelings sooner than to bear testimony
against these works of darkness, of which it is a shame to speak
in the light; If that is what Jesus meant when speaking of the
right eye, well may we pluck it out, by honestly coming to the
light and cast it from us, to purify ourselves from all filthiness
of the flesh and spirit, perfecting holiness in the fear of God,
2 Cor. 7 ch, 1 verse.

The Apostle Paul in speaking to the Ephesians says.
And you hath he quickened who were dead in trespasses and sins.
Wherein in times past ye walked according to the course of this world,
according to the prince of the power of the air, the spirit that now
worketh in the children of disobedience. Among whom also we all had
our conversation in times past in the lusts of the flesh, fulfilling the
desires of the flesh and of the mind; and were by nature the children
of wrath even as others Eph 2nd ch 1 to 3 verse. In this we see what the
Apostle calls the course of this world, and the Prince of the power of
of the air. It is having our conversation in the lusts of the flesh that
makes us the children of wrath according to Paul. So you may
blame Paul and Jesus. For Jesus says, my kingdom is not of this
world, they are not of the world even as I am not of the world.

So you see the disciples had the likeness or imagery of their master in that day for none that would not come out from among them that is the world, and the works that constitute the world and put off the old man Adam with all his spirit of rebellion, and deeds of corruption, could not receive the image of the second Adam the Lord from heaven a quickening spirit. For as is the heavenly such are they also that are heavenly, and as is the earthy, such are they also that are earthy. If any man comes to me, and hate not his Father and And Mother, wife and children, and Brethren and Sisters, and his own life also, he cannot be my disciples. And whosoever doth not bear his cros and come after me cannot be my disciples. Luke, 14 ch. 26. 7 ver.

A seperating line is drawn between the precious and the vile. And blessed are the pure in heart. This is the stone that is set at nought of you builders, which is become the head of the corner neither is there salvation in any other; for there is none other name given under heaven, among men, where by we must be saved. Why? Because no other one has struck the ax at the root of evil: and pointed out to men how the serpent had deceived them, and led their hearts away from God; thro' the medium of the works of the flesh, and its long yarn of connexions & genealogies. For he says, whosoever forsaketh not all that he hath cannot be my disciples. So this forsaking all that we have, and hating the

the workes of the old man or Adam inlde is the very thing which caused his name to be the only one where by we must be saved: and also that which seperated his kingdom from from the kingdome of the world: by destroying the workes of the serpent or devil: by establishing it, in the beginning of his Ministry, that they that did not deny and hate the whole order of the flesh and its workes, they could not be his disciples and therefore could have no part in him. For if any man have not the spirit of Christ he is none of his.

But my kingdom is not of this world, else would my servants fight. Read the fourth of James, and we find from whence the principle of fight and retaliation comes. From whence comes wars and fightings among you? come they not of your lusts that war in your members. Ye lust but have not; ye kill and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because you ask amiss, that ye may consume it upon your lusts.

Ye adulters and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. James 4 ch the four first verses.

If the world is what Jesus and his apostles represent it to be, marrying and given in marriage, and we want to be friends of God, and also have his friendship and love

abiding in us; I think it will be necessary for us to give up that relation altogether, and come into the resurrection power of God where they neither marry nor are given in marriage. And be as the Angels of God, who die no more a sinful death, but live to God and die to sin.

For all that are in the world, lust after the flesh, the lust of the eye, and the pride of life; is not of the Father, but is of the world. John 2 chap, 16th verse. And Paul frequently speaks of the elements and rudiments of the world. In our language the elements and rudiments are the first or constituents principles, of which any thing is formed. Let one of you take up youre cross and forsake the works of the first Adam; or the order of generation the line and cry would soon be heard; if all should do so, the world will come to an end. Why? Because he has left off and rejected its first principles, of which the world is formed, and by which it derives its growth; and has seperated himself from the kingdom of this world, and entered into that class, which hate Father and Mother, wife and children, brethren and Sisters. Yea and his own life also: or at least he hates the cause or first principles which form the Father, Mother, wife and children, and has entered into discipleship to Jesus Christ, and has come out of the world, into the spirit and kingdom of Christ, and has made himself worthy of the power of God, and has began

to rise in the resurrection from the dead, by his life of selfdenial; putting to shame that spirit of the serpent, or principle, which promises man that his eyes should be opened if he would indulge in his sensual appetites contrary to the command of God. Which was fulfilled, and has been continued to the present day. For ever since he has been sinking into shame, contempt, and degradation in his own eyes, and his eyes were opened indeed, but what did they see? Read the 7th verse of the 3d ch of Genesis, there you will find the account in full. And this was the beginning of this world of wicked men and woman who seek to please eachother in perverting the generative order into indulgence and licentiousness, and seeking darkness or the figleaf to hide their shame.

According to Paul. I would have you without carefulness, he that is unmarried careth for the things that belong to the Lord how he may please him; but he that is married careth for things that are of the world, how he may please his wife. There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but she that is married careth for the things of the world how she may please her husband.

So you see in comparing one passage of scripture with another that it established that marriage and the works of the flesh with all the whole order of procreation is of the world and

therefore can have nothing to do with Christ: and the subjects of the world can in no wise have any claime on Christ. For his kingdom is not of this world: and his followers are not of the world even as he is not of the world.

I have selected but few of the passages of scripture which go to prove that there are two orders, the order of grace and the order of nature; and these are contrary the one to the other, for they that are after the flesh do mind the things of the flesh, but they that are after the spirit, the things of the spirit, for to be carnally minded is death but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God neither indeed can be. So then they that are in the flesh cannot please God. Begin at Genesis and read to Revelations, and you will find that this libidinous nature has been what the inspired of God have found fault with ever since man transgressed in the Garden of Eden. We read in the book of Ezekiel that he saw in a vision, four different orders or degrees of the healing waters that should heal every thing which came in connexion with it. Ezekiel 47 Ch.

The first complaint by the inspired is found in the sixth chapter of Genesis: where the sons of God saw the daughters of men, that they were fair, and took them wives of all which they chose. Read the chapter. It seems that God was grieved that he had made man. And prayed to distroy him from the face of the earth. But Noah found grace in the eyes of the Lord. Being a perfect man after his generation. Yet it appears that in distroying the Old World, he only meant to manifest his indignation against the corruptions of man; and learn man, that he could not uphall himself against his maker, without being brought under a proof. The next manifestation is where God called Abraham, and gave him the sign of circumcision and told him, that every male child that had not the flesh of his foreskin circumcised, that soul should be cut off from his people. He hath broken my covenant. Here in this sign we can see that there was a cloud of darkness gathering over it, that in the final went, it was to be condemned and cut off. Paul tells us, that he is a Jew, which is one inwardly, and circumcision, is that of the heart in the spirit, and not in the letter; whose praise is

not of men, but of God. Under the chastisement of the flesh, by the sign of circumcision; the waters of Ezekiel were up to the ankles. Being nothing more required than to bear the mortification of the sign, while they were under no more restraint than their own will dictated. When God manifested Himself to Moses, there was a greater and stronger testimony against the works of the flesh, than was manifested to Abraham. For the law was so strict, that they could not meddle with it, without being considered unclean, in any shape whatever. And whoever touched those works in the most lawful manner, had to go thro' a series of washings and purifications, and even offer a sin offering in certain cases. In this it appears that Ezekiels waters have grown deeper, Read the 15th Chapter of Leviticus and the law of Moses in all its parts, concerning these things; and you will find the waters are fully up to the knees. For my part I had rather bear a full cross, than to be subjected to such an institution. Paul says in the 10th chap 4th verse of Romans. That Christ is the end of the law for righteousness to every one that believeth. But sometimes I think that some people, in this day, put an end to the law; and have but little righteousness

Wherefore the Law, was our schoolmaster to bring us to Christ. "For as many of you as have been baptized into Christ have put on Christ." Which is the saving power of God, or the anointing, which should be given to save Israel. If a soul has put on Christ, and Christ is the end of the law, and righteousness takes the place of the law, then the law can have no power over us; Because the law is made for the transgressor, or the sinner, and where no sin is, there can be no need of a law, and if there is a righteous law, it is fulfilled in them that keep it, and do right. In Christ; "There is neither Jew nor Greek, there is neither bond or free, there is neither male, nor female, for ye are all one in Christ." Having laid the use of those generative organs aside. Gal 3rd chap 24. 27th 28th verses. The law of carnal ordinances with all its diverse washings and purifications, given thro Moses, as the rules of God, pointed to a more perfect day. And the prophets frequently prophesied of a wonderful King, who should set up the throne of David. As you may read in Isaiah. 9th chap 6th and 7th verses, and also the 45th psalm, read the whole psalm, "For there is the Kings daughters, among thy honorable, women upon thy right hand did stand the Queen in gold of Ophir.

But more about the queen hereafter. As I have already shown that there was more mortification imposed on the works of the flesh, under the Mosaic law, than there was under the sign of circumcision, and that the waters of Ezekiel were risen higher also. And so it is. As one dispensation of God gives place to another; so has the mortification imposed upon the works of generation been increased. As we may see by looking thro the scriptures. When Jesus Christ came he said. Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven. Again he says. Ye have heard that it was said by those of old time. Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her in his heart. Still further; And he that taketh not his cross and followeth after me is not worthy of me. He that findeth his life shall loose it; and he that loseth his life for my sake shall find it.

Here I will infer that he ment the life of generation in the natural order or works of the first Adam.

For Paul says to the Ephesians Put off concerning

the former conversation, The old man which is corrupt according to the deceitful lusts, And be renewed in the spirit of your minds And that ye put on the new man, which after God is created in righteousness and true holiness 4th 22 to 24th verses. So we see that if any man be in Christ, he is a new creature; old things are passed away; behold all things become new. That is in Christ. They have forsaken the old man Adam with all his works of disobedience and corruption, and entered into the resurrection where they neither marry nor are given in marriage, but are as the Angels in heaven. They have passed out of the old selfish order of the first man, who is of the earth earthy, and entered into the new creation or new heavens, where no man hath aught that he calls his own; yet possessing all things of which he hath need, an hundred fold. Here the waters have risen up to the loins. Because that souls are called to forsake the works of generation and follow Christ in the regeneration. In that day shall there be great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon. And the land shall mourn every family apart; the family of the house of David apart, and their wives apart; the family

of the house of Nathan apart, and their wives apart. The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart. All the families that remain, every family apart and their wives apart Zech, 12 chap 12 to 14. vers.

This great mourning is because they were called to forsake the God of this world: As Paul has it.

As Adam and Eve transgressed, by following their carnal, sensual, nature, and died. So have their posterity followed, and practiced, their example, and died also. For Paul says: For, until the law sin, was in the world; but sin is not imputed when there is no law, Nevertheless death reigned from Adam, to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. When the prophet of the Lord took David to do, for his iniquity with Bathsheba, He says. Behold I was shapen in iniquity; and in sin did my Mother conceive me. When he found himself in the land of the Lord, he could confess his immorality, and sin, and see the depravity of human nature, and own he was shapen in iniquity, and accuse his Mother of sin, for conceiving him.

Perhaps most any of us; if we were told by the spirit and power of God; our Faults in as plain terms as David was by the prophet of the Lord That we also might cry out Lord what will you have me do? As Saul said act 9th last clause Shall God be under the necessity to deal with all men as he dealt with Saul? Or will some when they hear the testamony of Jesus Christ revived again; and the glad tidings of Salvation from sin brought to light and power given from on high to sustain us thro' every temptation by receiving and obeying the faith that was once delivered unto the saints. That is to give up all other pursuits and make a full sacrifice of all earthly & sensual pleasure and do the will of God as Jesus said Father Lo I come to do thy will O God saith the prophet of him, And he saith of himself: For I came down from heaven, not to do mine own will but the will of him that sent me. Is the servant greater than his Lord? Nay it is enough that he be like his master. Then let us yield a pure respect to the masters power; For he teaches us to take

up a full cross and follow him: (As that been shown above) or we cannot be accepted of him, or be worthy to be called his Servants,

As I have been speaking of the first manifestation of Christ in Jesus, When the waters of Ezekiel were only up to the loins, For they had not become risen waters neither were they to become risen waters where in a man might swim, For they made an allowance for such as the carnel Corinthians who were accustomed to have several wives. But still Paul after reducing them down to one wife they held them with him and said; That he fed them with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. Because, he could not speak to them as unto Spiritual, but as unto carnal, even as unto babes in Christ. 1 Corinth 3 chap 2 & 3 verse And this was the first step towards the falling away of the Church from the primitive order of purity in which the penticostical church was planted: By the Apostles, through the teachings of Jesus Christ and the comforter, or Spirit of truth, that inspired them at the

day of Pentecost; and afterwards while they kept a seperation from those who lived in the generative order. But as soon as they began to offer the hand of fellowship to those who lived in the works of the first Adam, who was of the earth earthy; they lost their relation to the second Adam the Lord from heaven a quickening Spirit and fell back into the world and became that sink of corruption on whose forehead was a name written "Mystery Babylon the Great the Mother of Harlots and Abominations of the Earth." Rev. 17 chap 5 verse I wish not to impeach any sect or order of professed Christians; But I refer you to your ecclesiastical history, both while they ruled independantly exercising the power of the first beast who rose up out of the sea, having seven heads and ten horns. Also after the Reformation; that other beast which rose up out of the earth having two horns.

And this all agrees with the prophetic Spirit of Paul, in speaking of the coming of Christ he says "let no man deceive you

by any means, for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition. Who opposeth and exalteth himself above all that is called God, shewing himself that he is God." But I cannot write farther on this part of the subject; for farther information read your histories and for our views read our book entitled —

Christs Second Appearing. In reading the prophetic language of Jesus and his Apostles we are led into the idea that his second coming should be far more magnificent and glorious than his first. They spake of his coming in a cloud, and also as one sitting on a cloud with a sharp sickle who was like unto the Son of man. and again: For the Lord himself shall descend from heaven with a shout; with the voice of the archangel, and with the trump of God. And the revelator, saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation kindred tongue and people, Saying fear God and give glory to him;

for the hour of judgment has come. and Jude says as a quotation from Enoch Behold the Lord cometh in ten thousand of his saints But Jesus Christ speaks in particular manner of his coming, in a number of places, Verily I say unto you that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory ye also shall sit upon twelve thrones judging the twelve tribes of Isreal. mat 19th ch. 28 verse: When the son of man shall come in his glory and all the holy Angels with him then shall he sit upon the throne of his Glory, Mt. 25 ch 31 verse. & 16, ch, 28 verse. & mark 8 ch, 38 verse For a man indeed ought not to cover his head, for as much as he is the image and glory of God: but the woman is the glory of man. Now if Paul being brought up at the feet of Gamaliel, one of the most learned of the jews did not know what was common language among the jews we may think it strange. But I think he must be acknowledge to be good authority, So then we will consider that at that time the woman was according to their view the glory of the man;

And so it is now. For what man among you having a kind and amiable woman does not glory in her. So every woman who behaves with propriety is the glory of her husband in this day as well as that. Then if it is an inherent principle in the human family; We may say that Jesus plainly taught the Jew the very form and personage in which he would come that is he would manifest himself thro' the agency of a female, and when he found one who could consider and incline the ear; To obey the Sommons, forget also thine own people and thy Fathers house. Who could face the enemy of her soul and say "get thee behind me Satan" and put him off in all forms of corruption and deceit; And crucify the flesh with all its affections and lust; and bring to light all the deceitful workings of her old woman or Eve nature; and press forward thro' the most bitter anguish, and sufferings; even till great drops of blood pressed thro the pores of her skin till she became as helpless as an infant: And the object of all this toil and suffering was to press forward into perfect purity and holiness; where she could triumph over

all the frailties of human nature and stand in justification before God and man. And had not the Lord Jesus Christ an interest in all this labors and sufferings, Seeing he had passed thro" the same trials; and did he not raise her out of her sorrows many times into great comfort and joy and refreash her spirit with wonderful gifts of songs and prophecy and at times strengthen her mortal body, when thro" excessive toil she was completly emdeciated & helpless Yea it was so for on him she trusted. And could he not now rejoice with joy and great glory before his heavenly Father and give thanks to him, For redeeming the Femenine part of man, and raising up one to be an example to her sex; To lead them out of their lost state, and disannul that curse which was pronounced upon the female at the beginning of her transgression & captivity to her low passions. "Thy desire shall be to thy husband and he shall rule over thee. And in sorrow thou shalt bring forth children all the days of thy life". When the Spirit of God, called a female to forsake the allurements

of a fallen nature and to live a pure and holy life as Jesus had done could he not as well say this is the Spirit of my Spirit as old Adam to say This is flesh of my flesh & bone of my bone, Aye this is right for him and their children to bless the name of Ann Lee, for being willing to pass thro' the sufferings of Christ and open the way, without sin unto salvation to all who believe and obey.

And here are the two living temple, which were prefigured by the Jewish temples. The first being destroyed. The second according to the prophet Haggai. 2 chapter 9 verse was to be more glorious than the first. For thus saith the Lord of hosts; Yet once and it is a little while, and I will shake the heavens and the earth And the sea and the dry land: And I will shake all nations and the desire of all nations shall come. And I will fill this House with glory, saith the Lord of hosts.

The first temple which King Solomon built, being a type of Jesus Christ, was destroyed, prefiguring the falling away of the church and spirit of Christ in his first manifestation. Which agrees with Paul. And the rebuilding of the temple with the prophecy of Haggai just related, shows forth the restoration of the spirit of Christ in his second coming in the desire of all nations

And here we can see the two Anointed ones, that stand by the Lord of the whole earth. Even two! who have given themselves up to do the will of him that sent them. In his days Judah shall be saved and Israel shall dwell safely: and this is his name where by he shall be called, The Lord our Righteousness Jer. Ch 23rd verse 6th In those days shall Judah be saved, and Jerusalem shall dwell safely: And this is the name where= with She shall be called, The Lord our righteousness Jer. Ch 33 verse 16. And so they have become one spirit of righteousness and purity: Who have risen in the power of God, and become as the angels of God who die no more. Two I say the Male and Female! Who are united in one spirit of purity and holiness. Who say to mankind except you put off the whole order of the flesh with all its claims and desires, to please a corrupt and depraved nature: and in the place there of receive the spirit of cleanliness and purity of heart, Ye cannot be our disciples. Those works of darkness being intirely rejected and forever seperated from Christs Kingdom: Wherein nothing can enter that defileth nither whatsoever worketh abomination or maketh a lie.

And now the whole man, Male and Female being redeemed: and the Queen in gold of Ophir hath taken her place: Being brought unto the King in raiment of needle work: the vergins her

companions that follow her, shall be brought unto thee. Thou that lovest righteousness and hatest wickedness; Therefore God thy God hath anointed thee with the oil of Gladness above thy fellows.

Here in this condition of things, the works of lust can never find a place in this Kingdom. or a soul defiled by it, without first washing off their leprosy, in the river Jordan And here flows the healing waters of Ezekiel: An impassable river. And all who enter into it, must strip themselves of every burden, and clog, which might serve to hinder their progress in purifying themselves, and being thoroughly healed of all their wounds and bruises and putrifying sores.

John the revelator had a sight of this great river. 22 ch, 2 & 3. verse.

On either side of the river, was the tree of life, which bare twelve manner of fruits, and yielded her fruits every month: and the leaves of the tree were for the healing of the Nations. And there shall be no more curse. Because the cause of the curse is removed Which was pronounced on our first Parents. By the washing of repentance in the river of life. For in that day, there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness. Zec. 13th ch, 1st verse.

And Zecariah saw the two Anointed one that stand by the Lord of the whole earth. In the form of two Olive trees.

Then answered I and said unto him What are these two Olive trees, upon the right side of the candle stick, and upon the left

said thereof? And I answered again and said unto him What are these two olive branches, which through the two golden pipes, empty the golden oil out of themselves, and he answered and said unto me knowest thou not what these be? and I said no my Lord. Then said he they are the two Anointed ones, that stand by the Lord of the whole earth

I have many things more to write: but I have not room on my paper

But as I have refered to the Angel seen siting on a white cloud, like unto the son of man, having a golden crown on his head and a sharp sickle in his hand. Now as he was only like unto the son of man, and not the son of man. Who could it be? But the Daughter of Man. She being the nearest like man of any other being.

And now to you, who have patience enough to read my long letter, and give it a place for consideration with much respect I am yours for the truth

Hiram Rude.

March 3rd 1872